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John 1. 17.



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Apparatus Biblicus:

OR, AN
INTRODUCTION
TO THE
HOLY SCRIPTURES.
IN THREE BOOKS.

BOOK I. Of the ORIGIN, HISTORY, and ANTIQUITIES of the JEWS.

TATIONS, &c. of the SCRIPTURES.

BOOK II. Of the CANON, AUTHORS, ORIGINAL TEXTS, VERSIONS, EDITIONS, and INTERPRE-

BOOK III. Of the FALSE GODS, ANIMALS, PRECIOUS STONES, DISEASES, and PUBLICK SPORTS, mentioned in the SCRIPTURES.

Together with

An Explanation of the SCRIPTURAL NAMES;

AND

A New Method of Reading the SCRIPTURES.

IN TWO VOLUMES.

Done into *English* from the *French*, with NOTES and ADDITIONS.

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VOL. I.



L O N D O N:
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INTRODUCTION

HOLY SCRIPTURES

OF THE OLD TESTAMENT
AND
ANTIGUITIES OF THE JEWS.



LONDON:
Printed in the Year 1800.

T O H E R

ROYAL HIGHNESS.

M A D A M,

AS the first publick Exercise of my Function, to which it pleased the good providence of God to call me, brought along with it the Honour of serving Your *ROYAL HIGHNESS*, it will not, I hope, be thought an unpardonable presumption in me, to lay the following *T R A N S L A T I O N* at your Feet.

I A M not ignorant, of how low a Rank *Translations* are in the Republick of Letters, when compared with Originals which are the Result of Genius and Invention ; nor am I insensible of the Unworthiness of the Performance. But as the Meanness of

the Present heightens the Honour of a favourable Reception, I can no otherwise understand Your ready Acceptance of it, than as a most engaging Instance of that Benignity and Condescension, which equally charm and oblige all about You; and which evidently incline You to countenance every well-meant attempt; and even to think a bare Desire of, and Endeavour after Merit, in some sort meritorious.

As to our Author and his Work, the Name of LAMY cannot, I presume, be unknown to a Lady, who is as curious in Literature, as She is eminent in Station: And I am well assured, that no Attempt to illustrate or explain the *Sacred Writings*, can be unacceptable to a Princess, whose Example and Conduct do Honour, and promise Protection, to that Part of the *Christian Church*, whose Principles and Practices are founded upon them; and in whom, a constant and devout attendance on the publick Offices

DEDICATION.

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fices of Religion, and a frequent Participation of one of its most solemn Rites, together with the Exercise of such publick and private Bounties, as leave no Calamity unpitied, no Object unrelieved, are the genuine Effects of a truly Christian Piety, which must needs be desirous of having those *Fountains of Divine Wisdom and Knowledge* opened to others, of which She her Self has so deeply tasted.

NOT that this Design of FATHER LAMY was only pious and laudable in it self; it has likewise, in the Opinion of the Learned World, been so happily executed, in the following Treatise, that it has always been esteemed a Treasure. Upon which Account, as the offering it to the *English* Reader, cannot be displeasing, it will be a further Recommendation of the Work, that it is conveyed to him, under the Patronage of so great a Name. This will quicken his Enquiries after it, and lead

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him back from the Book it self, to the illustrious Patroness of it; and thereby render it doubly useful, in that it may both teach him how to understand the *Scriptures*, and present to his View the Glory and Loveliness of reducing them to Practice.

THAT we may long enjoy the Happiness of so shining an Example, and That Your ROYAL HIGHNESS may, in Your Royal Father, Your Consort, Your Self, and Your Descendants, be ever a Blessing and Support to this Church and Nation, are,

MADAM,

The sincere and daily
Prayers of Your

ROYAL HIGHNESS'S

Most Dutiful, and

Most Obedient Servant,

R. BUNDY.

The *AUTHOR's*
P R E F A C E.

THE HOLY SCRIPTURE, says S. Gregory, *is as it were a letter written by God to man.* And we ought therefore, as he goes on, to read it with reverence, to weigh attentively every word of it, and learn the will of God, from God himself. To despise so extraordinary a blessing, were not a bare piece of negligence only, it were a real crime. *The reading and meditating on the Scripture, are,* says S. Bernard, *a character of predestination; JESUS CHRIST having himself said, He that is of God, beareth God's words*^a. What can we read that can be more agreeable than this book? *There is no true and salutary joy,* says S. Austin, *but that which arises from hope; that hope, most especially, whose object is the kingdom of Heaven.* Now the mysteries of that kingdom are what the *Scriptures* only discover to us; they shew us the way thither; and fill the heart with innumerable secret delights, whilst we walk in it: Agreeably to

^a John. viii. 47.

what S. Paul says ^b, that *through patience and comfort of the Scriptures*, our hope becomes more steady and resolved.

AND what other study can be more necessary for a Divine than this? It is a lamentable error for men to amuse themselves with useless knowledge; which yet is the error of a great part of mankind. For, how many are there even among those, who have for so many years applied themselves to the study of Divinity, whose heads are not rather filled with vain and frivolous school-disputes, than their hearts and minds nourished, with the truths of the *Scripture*? They think they have seriously studied it, when they have thrown away some intervals of their time, in slightly running over some chapters of it. Truth is the end of all our studies; and yet (I know not by what fatality) we wander from the way which most naturally leads to it.

BUT in this we do not imitate the holy Fathers, from whom we have received both the books of *Scripture*, and the true interpretation of them. They did not leave the fountain, to have recourse to the streams. They drew from the *Scripture* itself those thundering arguments with which they vanquished heresy; and that heavenly food, wherewith they nourished the church. Let a man read the *Chrysostoms*, the *Gregories*, the *Basils*, the *Ambroses*, the *Jeromes*, and the *Austines*; and he will see, that these holy Doctors being wholly taken up with this study, and having their minds filled with the

^b Rom. xv. 4.

truths it inspires, always speak, *out of the abundance of their hearts.*

It is indeed a thing truly worthy of our compassion, to see men who are already embarrassed with an innumerable multitude of affairs, which divert them from the study of the truth, for which they were made, throwing away that little time they have left, in vain and ridiculous disputes. Hence come the *Sophists* of the schools; for how can a man really call those *Divines*, who so little know what the *Scripture* says, or the Fathers or Councils have determined, on any topick? And from hence likewise come the declaimers, who fill our pulpits. For, I think no man can give the quality of preachers of the word of God, to those who quote it so seldom. We find them promising in the beginning of their discourses, to explain the *Scripture*; but in the pursuit of them, they think of nothing but tickling the ears and minds of their auditors, with far-fetched thoughts and elegant expressions. Thus are the people deprived of solid nourishment: Thus do Christians continue in ignorance of the knowledge of salvation.

PREACHERS are the more inexcusable in neglecting the *Scriptures*, in that they can no where find so rich and inexhaustible a fund for their purpose, as there. All the foundations of true eloquence, extraordinary actions, rich expressions, examples, comparisons, and figures, are found in them in great abundance. We not only draw from thence sound doctrine; we not only meet with great variety of subjects in them; but we also find there all those ornaments which give strength and dignity to a discourse. What man-

ner of instruction can be more clear, or more concise, than that of the *Gospel*? What orator can equal the force and vehemence of the *Prophets*? Who understands better how to captivate the mind, and affect the heart, than *S. Paul*? Who can better give the elevation and splendour of poetry, to a discourse, than the *Psalms*? and in a word, What an admirable crowd of sentences and maxims do we find the books of *Solomon*?

BUT it is in vain to extol the value, and urge the necessity, of studying the *Holy Scripture*, to men, who are affrighted at the least appearance of labour, unless we can make this study easy for them. Which made me extract all that is necessary in order to understand it, from a great number of books; which are not to be found without difficulty, to be bought without a great expence, or to be read without immense labour. I composed *Tables* of these things, which present to the eye, at one view, what is scattered about in several volumes. But the very form of this work laid me under a necessity of passing over a great many things, and of being very short in speaking to those which I did mention. Nevertheless, these *Tables* have their use and their value.

BUT having had both more leisure and more books, since I published them, I have here undertaken a much more extensive work, upon the same plan. I have given it another form; I have exceedingly enlarged it; and the reader may expect to find here, whatever can facilitate the understanding of the *Scripture*, or complete an Introduction to it.

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Salvation is of the Jews,^c says JESUS CHRIST: It was to *Abraham, Isaac, and Jacob*, that the promise of the *Messiah* was made. It was from these patriarchs that he descended; it was in *Judea* that he was born, and wrought out the salvation of mankind. So that it is of the utmost consequence, to be thoroughly acquainted with every thing that relates to the *Jews*, if we would rightly understand the *Scripture*. This people was chosen by God, to declare JESUS CHRIST to the world, who is typified as well in what happened to the *Jews*, as in the *Scriptures*. He is represented under the shadows of the *Law*, and foretold by the *Prophets*. When he appeared upon earth, the scene of his actions was *Judea*; he lived among the *Jews*, conversed with them, spake their language, and followed their customs. So that the knowledge of *Judaism* is not only necessary for explaining the *Old Testament*, but also in order to the understanding the *Gospel*, which relates the life of JESUS CHRIST. The authors of the sacred books, like all other writers, take no care to explain particularly, the laws, customs, and ceremonies of the *Jews*, and abundance of other things which were sufficiently known to those, who lived when they wrote. So that this is a piece of knowledge we must borrow elsewhere, when we apply our selves to the reading of the *Scriptures*.

AND this knowledge is what I have sought for, with all possible care, in an infinite number

^c John iv. 22,

of

of volumes. You will find in the *First Part* of this work, the origin of the *Jewish* nation; their history, religion, and sacrifices; a description of the tabernacle, their temple, and their synagogues; their festivals, and whatever relates to the Priests, and *Levites*; their laws written, and unwritten; the form of their government, their magistrates, their different tribunals, their manner of administering justice, and punishing criminals; their customs, as well religious as civil; their practices, as to their dress, houses, marriages, and funerals; the different sects which sprung up among them; their calendar, their weights, coins, and measures.

I touch upon all these things, sufficiently to make them be understood; but there are some of them which are not thoroughly explained. Had I said all that could have been said, upon each of these heads, and supported what I said with reasons and authorities; I should have fallen into the inconvenience, which it was the design of the work to avoid, namely, that of an excessive length. My book would then have been bigger than that which I undertake to render easy; and consequently, it would have been useless to those, who seek for such an introduction to open the way to it, as will not detain them long. If they, who are more curious, and have more leisure, would search farther into the bottom of things, and be more perfectly acquainted with them; I shall here shew them the sources from whence I have drawn what I have said, and where they may more thoroughly inform themselves in it.

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THE two authors, which after the *Holy Scripture*, give us the fullest accounts of what relates to the *Jews*, are *Josephus*, and *Philo*. The *Talmud* is a work which contains all the traditions of the *Jews*, with the glosses and commentaries of the most famous *Rabbins*. It is a large work, and is as it were the *Canon-law* of the *Jews*. The most essential part of it, which they call the *Mischna*, is the text; which is a short book enough considering the matters it contains. It explains in few words, and in a good order, the *Jewish* traditions, and contains the resolution of several cases of conscience. Some years since, it was translated into *Latin*, and printed in *Holland*, in six volumes; it was made so bulky, by adding to it the commentaries of two *Jews*, and the notes and dissertations of several of our learned men, upon some particular treatises in it; but *Maimonides* has made an excellent abridgment of all the *Talmud*, in a book which he calls, *The strong hand*. They who can read it, have no need of any other book to inform them of these matters. Nevertheless, the authors who have written upon them, have their use. I have made use of them my self, and lest therefore I should rob them of the glory they deserve, it is but just that I should say something of them here. They may be divided into three classes; the *First* containing those who have written upon the *Hebrew* language, composed grammars of it, and made the text of the *Scriptures*, and of the *Rabbins* who have explained it, easy to be understood: The *Second* containing those who have commented upon, or translated any treatise of the *Talmud*, or any of the works of the ancient, or modern, *Rabbins*; and the *Third* containing, those authors, who

who have written upon the history, the government, the laws, or religion, of the *Jews*. But this enumeration of authors would be a sort of library, which I do not pretend to make here; I shall only mention the most famous authors, who, if I may so speak, opened the way to *Hebraism*, and first ran in it.

Sebastian Munster was the first *Christian*, who, after *Reuclin*, applied himself to the study of *Hebrew*, and the *Rabbins*. He composed a grammar, and dictionaries, and translated some *Hebrew* books. But *Raimund Martin*, who was more ancient than they, had pursued the same study, as appears by his book, entitled, *The ponyard of the faith*. *Galatinus* has almost entirely copied it. In the beginning of the sixteenth century, *Paul Riccius* translated some passages of the *Talmud*. After that time, this study became fashionable, and the *Pagnins* and *Vatablusses* appeared; who were followed by *Leo Judah*, *Fagius*, *Junius*, *Tremellius*, *Genebrard*, and *Arias Montanus*, who had the care of the impression of the *Polyglott Bible*, which was printed by *Philip the second King of Spain*, at *Antwerp*. And this *Arias* is the author of all the prefaces and different treatises with which that edition is enriched.

WHEN this new field of learning was once opened, the learned crowded into it in great numbers, to gather all the fruit it could produce. They who have most distinguished themselves, are the *Buxtorfs*, father and son, *L'Empereur*, *Coccius*, *Schmidius*, *John-Henry-Otto*, *Vagenselius*, *Seringhamius*, and *Peringer*.

Maimonides

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Maimonides has had translators of his treatises; which translators are, *Vossius*, *Vorstius*, *Prideaux*, *Voisin*, *De Veil*, and *Karpsovius*. Nor have the other *Rabbins* been forgotten, *Philip of Aquin*, *Gaumin*, *Ulman*, and *Rittangle*, have given us several translations of them. *Buxtorf's Great Dictionary* is a treasure of *Jewish* antiquities. His treatise *On the synagogue* is a complete work, wherein you find all the modern practices of the *Jews*, by which their ancient customs may be judged of. His son trod in his steps. He wrote *Of the ark*, *Of the unleavened bread*, *Of the washing of the hands*, and *Of the Jewish marriages*; and these treatises are full of excellent things.

BUT it is also of importance to know the policy of the *Jews*, that is, their form of government: And several authors have undertaken this subject, and written upon it. *Sigonius* wrote a treatise *Upon the republick of the Jews*, which was printed some years since, with *John Nicholas's* observations. *Bertram* wrote upon the same subject, and his book was illustrated by *L'Empereur*. *Cuneus* and *Menochius* treated of the same matter, and very lately *Heidekker*. *Hottinger* wrote upon *The laws of the Hebrews*; and *Spencer*, who pretended to derive the origin of the *Jewish* ceremonies from *Egypt*, has been learnedly refuted by *Witsius*^a. *Schichard*, *Selden*, *Lightfoot*, *Hoornebek*, *Hulsius*, *Vitringa*, *Braunius*, *Gomar*, *Outram*, *Gejerus*, *Bartolucci*, *Henry Otto*, and *Voisin*, composed particular treatises, wherein we find a thorough knowledge of what-

^aAnd Lamy, throughout his book *De Tabernaculo*, &c.

ever relates to the *Jews*. *Leo* of *Modena*, wrote *Of the rites of the Hebrews*, in *Italian*. *M. Simon* translated his book into *French*, and added to it some learned observations of his own. And besides these, there are several other learned *English*, *Dutch*, and *German* writers, whose works I have read, but whose names I have forgotten. We see fresh treatises appear every day upon these subjects. *Bochart* wrote a treatise *Upon the animals mentioned in Scripture*, which I have abridged in the third part of this work. His *Sacred Geography* was also of great service to me. *Ribera* gave the world a description of the tabernacle and temple. *Villalpandus* made a more exact and more copious work upon the temple, to which he added a plan of *Jerusalem*, and a treatise of measures. I have received very great assistance from these works, as well as from those of *Serrarius* and *Bonfrerius*. *Scaliger*, *Grotius*, the two *Capelluses*, *Clophenbourg*, and *Altingius*, though they have not written expressly on these subjects, do yet give a great deal of light to them in their works.

AND whilst I am pointing out the fountains from whence I have drawn what I have said, that they who are desirous of knowing more of these things, may there quench their thirst; I must not forget the *Dictionaries* that have been made upon the Bible. Of these, some are both for words and things, as is that of *M. Simon*, which was printed at *Lyons* by *John Carte*, in two volumes in folio. That which *Flaccius Illyricus* printed under the title of *Clavis Scripturae*, or a *Key to the Scripture*, is a dictionary of the words of *Scripture*, which he undertakes to explain. *Edward Leigh* published an *Hebrew* and *Greek* dictio-

dictionary, wherein he has collected together the most curious observations of the criticks upon the words of these two languages which are found in *Scripture*. The *Bibliotheca* of *Ravenella*, is also a sort of dictionary of the Bible, in three great volumes.

THE work I here give the reader, is an extract from these learned authors; but I cannot without pleasure inform him at the same time, that many things which are here slightly touched upon, will be explained at length in a work *Upon the Temple*^a, which I have been long about. I there give all the reasons upon which I determine the value of the *Jewish* money and measures, as well long-measures, as those of capacity. The tabernacle will be there described, with all its rich ornaments. There will be an ample description of the city of *Jerusalem*; of the Temple built by *Solomon*, re-built by *Zerubbabel*, (after it had been destroyed by the *Babylonians*), then adorned by the *Asmonæans*, and lastly, enlarged by *Herod*; after whose death, it received its utmost perfection, a few years before its final destruction. I shall in that work explain every thing that concerns the sacrifices, and festivals, and all the calendar; so that what I here say in this, is only an essay and sketch of that great work. The treatise I have made *Upon the passover*, and the *Commentary*, I have given *Upon the harmony of the Gospels*, are full of rational dissertations upon the practices and customs of the *Jews*. I have there sufficiently explained their manner of measuring time, and of reckoning their months and years; I have there given

^a i. e. *The book, De Tabernaculo, &c.*

an exact description of *Judæa*, and of all the land of *Israel*, with a new map of it. But I don't undertake to give a perfect knowledge of things here; the design of this present work is to give a taste of all those things in general, of which it is at least necessary to have some idea.

IN a word, this is but an *Introduction*. It is divided into three books. The *First* contains an account of the things relating to the *Jews*, the knowledge of which renders the Bible easy to be understood. The *Second* relates to the Bible itself, its original Text, its different translations, *Origen's* versions, the criticism of the *Massorites*, the invention of the points, the different sorts of the *Hebrew* characters, and the idioms of the holy language.

ALL these things have been already treated on, in the *Prolegomena to the English Polyglott*: And we have also several excellent books upon this subject, as the *Prolegomena*, of *Serrarius*, *Bonfrerius*, and *Du Pin*. Both *Catholicks* and *Protestants* have largely treated on them: It is one of the points in controversy between us; we put some books in the sacred canon, which they reject.

WITH regard to those books which they receive as well as we, *Heidegger's Enchiridion* is short, and very exact. *Bellarmino* and the other controversial writers treat of all the questions that can be started upon this subject; in what language each book was written; who wrote it; who translated it, and when; the occurrences of those times; what the genius; and what the properties of each language.

The TRANSLATORS's P R E F A C E.

AFTER what our Author himself has said of the design of the following Introduction, and the sources from whence he drew it; I think it necessary to give some account of my endeavours to do justice to him, and improve in some measure the same design, in the present Translation of it.

The Additions, for the most part, are taken from our Author's own work, *De Tabernaculo Foederis, &c.* and consist of such parts of it, as give a new light to some dark and very difficult passages of Scripture; and of such, as seemed most naturally to fall within the design of this Introduction. I have inserted them in the body of the text, between two crotchets, thus, [] to distinguish them from the original; and the Reader will all along find them referred to the books and places from whence they were taken.

The Additional Plates are, (besides the Frontispiece) numbers 3, 4, 8, 9, 10, 11, 12, 15, 17, 22, 23, 24, and 25; which are no less necessary in order to explain the work, than ornamental;

whereas a great part of those in the French Edition, are, if not trifling, of very little use, like those plates of *Animals* which I here give as a specimen of them. In those relating to the coins, weights, and measures of the ancients, their reductions to the English are taken from Dr. Arbuthnot's Tables; both because that gentleman is thought to be very exact in his calculations, and because they more nearly answer to the French of our Author, than any English I have seen. But lest the reader, who is unacquainted with the French weights and measures, should be likewise desirous of knowing the exact amount of his reductions in English, I thought it not improper to add such Notes, to the two last chapters of the first book, (which treat of these things) as shew the difference between them.

The Notes in general are designed, either to contain such explanations of Scripture as appeared useful, and yet could not be well inserted in the body of the work; to explain difficult passages of the text; to rectify mistakes; to refer the Reader to other books, where he will find those subjects treated on more at large, which are here only transiently mentioned; to give him the opinions of such authors as are most famous for Scripture-learning among us, as Mede, Prideaux, and others, in cases wherein they differ from Pere Lamy; or lastly, to direct him to those passages of Scripture (which are very many) and other authors, which our author has only quoted in general, without any reference to the places from whence they are taken.

As to the translation, I have taken the liberty of changing the chronology of the second chapter of the first book, from years of the world to years before Christ; the latter being the most easy,
and

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SEVERAL of the authors I have named, have also written large volumes upon these subjects. There is a *Bare-foot Carmelite*, who has promised the publick twelve volumes in folio: and it is now some years since he printed four of them.

BUT to complete the idea here given of this *Introduction*, I must add, that I have put into the *Third part* of it, a particular account of several things which may be called foreign to the *Scriptures*, but which are useful to be known, if we would understand it: Such are the errors of the *Pagans*, their idols, their false gods, and several of their customs. The *Scripture* often speaks of them, and does in some sort suppose the knowledge of them.

AND with all these assistances, it is yet farther necessary, that we should understand *Hebrew*, if we would perfectly understand the *Scriptures*. This was the original language in which these divine books were written. It has a force and energy which the versions cannot come up to. If any thing could supply the want of knowing it, it would be the number of the versions: The different turns the interpreters give it, and the different expressions they make use of, shew the force of the words which they translate. It is my hearty desire, Dear Reader, that this work, may be some assistance to you; that so being charmed with the pleasures which the *Scriptures* give, you may be able to cry out with St. *Austin*, *Let thy writings, O my God, be my chaste delights.*

GOD having given me health, and several new books having appeared upon this subject, within these ten years, since the former edition of this work was published in *French*^a, I have been thereby enabled to revise this work, and to alter it in so many places, that I may say, it is in the present edition^b new-cast, and almost a new work.

^a Anno 1699.

^b Anno 1709.

The End of the Author's Preface.



The

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circumstances are, by the most judicious, believed to be the descendants of those of the Jewish ten tribes, who never returned from the Assyrian captivity) have a temple at Chillembrum, near Porto Novo, on the coast of Coromandel, which he saw, and which they call Zuliman's Temple; That they resort to it with the same devotion as the Jews formerly did to that of Jerusalem; and That it is divided into courts in the same manner as Pere Lamy's is, and is built much after the same plan which is here given. It were needless to observe, that these Plans of the Temple are curious and difficult, the nature of the thing implies it; and therefore, without presuming to determine of what force the proofs are, by which the different opinions are supported, I shall leave it to every Reader to judge for himself, both of the force of what is here said, and of all the proofs which our Author himself gives of his opinion. Only in justice to him, I could not forbear mentioning this, which with me has its weight; and I could wish no determination might be made concerning his opinion in this case, without consulting his book De Tabernaculo, &c. where he gives his reasons for his opinion at large; which could not possibly be done in so small a compass, as a part of one chapter of this book.

I cannot better conclude this Preface, than as he himself concludes his letter to the French Translator of this work. God grant, says he, That the Sacred Writings, (lovely as they are) may meet with that degree of affection which they deserve; That men may now apply themselves to the study of them, since they can do it with so much ease and pleasure; That they may lay aside that vain curiosity which leads them indifferently to the reading of all sorts of books; That they
may

may grow weary of those false and dangerous pleasures, which they take in multitudes of wicked treatises; And That they may have a taste for those delights and comforts which the *Sacred Volumes* ever afford, to those who read them with a spirit of piety and devotion.



and most approved method of computing. Here we have only to add the present Year of Christ to the date of any fact, and the product will give us the distance of that fact from the present time; the knowing which is the great end of Chronology. The books by which I have directed my self in this change, are Mr. Marshall's Tabulæ Chronologicæ, or where they were not minute enough, the celebrated Connexion, &c., of the present learned Dean of Norwich.

In the passages of Scripture which are quoted by our Author, (who always quotes from the Vulgate) I have always followed the English translation, though different from the Vulgate, in cases where no stress is laid upon that difference. But in cases where the force of any observation or criticism (which very often happens) depends upon the difference between them, I thought my self obliged to translate the Vulgate, and distinguish those passages by Vulg. or Vulgate; and sometimes to give the difference of the English in the adjoining note.

In the 1, 2, 3, and 8th chapters of the third book, which treat of the Idols, Animals, Plants, and Diseases, mentioned in Scripture, I have taken the liberty of transposing the paragraphs, in order to place them in an alphabetical order, according to the English names; and I have used the same freedom with some passages of the second chapter of the first book, to rectify thereby some mistakes in time; as I likewise have, with a paragraph or two, of the eighth chapter of the first book. and of the former part of the first chapter of the third book, for the sake of method and order.

In Page 192 of this Volume, and in B. 3. ch. 7. two passages are omitted, because they relate to the doctrines of the sacrifice of the Mass, and extreme Unction; and at the same time, lest I should seem to injure our Author in so tender a point as these matters in controversy may be thought to be, I have given the French translator's words, at the bottom of the page. But in the last chapter, which relates to the method of reading the Scriptures, there are several passages which are neither translated, nor given in the French; because they only contain such reasons for this method, as are drawn from the Missal, or Breviary, and such as therefore could neither be of any weight, or use, to those for whom this translation is designed: nor are they, I conceive, of so tender a nature as to make the most zealous think the omission of them an injury to the Author. And therefore I here mention only those reasons for this method of reading the Scriptures, which are general, and arise from the books of Scripture themselves; and which may be equally applied to the customs and practices of the Church of England, to which they are accommodated.

I have only one thing more to add, whose novelty or singularity, if not its weight, must excuse the mentioning it. It relates to our Author's plan and elevation of Solomon's Temple, (which differs from those of Josephus, the book Middoth, Dr. Prideaux and Villapandus) and it seems to carry at least the force of a strong probability in favour of it. It is this; that the Reverend Mr. Long, who is lately return'd from Fort S. George in the East-Indies, assures me, and gives me leave to declare to the world from him, That the Gentouse, (a people in the East, who from their customs and other circum-

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AN

INTRODUCTION

TO THE

HOLY SCRIPTURES:

Book I.

CHAP. I.

A general account of the Hebrews; their origin; their names; their division into tribes, and families. Hebrews by birth, and Hebrews by conversion.

MY design, in this work, is to give an exact account of every thing which ^{The design of the work.} passed among the *Hebrews*, and which it pleased God to make use of, as a prelude to the incarnation of JESUS CHRIST. God had formed this people, only that they might be a figure of *that* which his Son was one day to gather together upon earth, namely, the *Christians*. So that their history is very different from that of other nations. The establishment of their republick, their laws, customs, ceremonies, and sacrifices, are full of mysteries, which refer to JESUS CHRIST. St. *Paul* himself tells us, that nothing happened to the *Hebrews* but ^a *for ensamples*; that is, that even the most

^a 1 Cor. x. 11.

minute events of their history were so far from having been the effect of chance, as to have been regulated by the order of God, and to have had relation to what was afterwards to come to pass. And in order therefore to a perfect understanding of the Scriptures, it is absolutely necessary that we should be very well acquainted with so singular a people. This was the motive that induced me to draw up a history of it; and the different chapters of this book are as so many different lines, which when united may give us a picture of it.

THERE were two sorts of *Hebrews*. I. *Hebrews by birth*. And II. *Hebrews by conversion*.

I. IN the former, we shall consider three things.

1. Their origin. 2. Their different names. And, 3. The order and division of their tribes or families.

The origin
of the
Hebrews.

1. THE *Hebrews* descended from *Shem*, whom the Scriptures call the first of the children of *Noah*. ^a *Arphaxad* his son begat *Salah*; from *Salah* descended *Heber*; from *Heber* *Peleg*; from *Peleg* *Ragau*, or *Reu*; from *Reu* *Serug*, who was the father of *Nabor*; and from *Nabor* *Terah* the father of *Abraham*. This patriarch had a son by *Hagar* his handmaid, called ^b *Ishmael*, whom he ^c circumcised with all his house. But *Ishmael* was not the child of promise; that blessing was reserved for ^d *Isaac*, whom God gave him in his old age, when he was an hundred years old, and *Sarah* his Wife ninety. It was from this child, whose birth was so miraculous, that God promised to raise up to him that happy posterity, which should be as the sand on the seashore for multitude ^e; and on account of which it was, that this patriarch, who was first called

^a Gen. xi. 12. cum sequentib.

^b Gen. xvi. 15.

^c Gen. xvii. 23.

^d Gen. xxi. 2.

^e Jos. xi. 4.

Abram,

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Abram, had his name changed to that of *Abraham*, which signifies, ^a *the father of many nations*.

^b *Isaac* had two sons, *Esau* and *Jacob*. *Esau* was the first-born, and was surnamed *Edom*, that is, *The red*, from the time that the pressure of his hunger, and his desire of eating a mess of *red* pottage, which *Jacob* his younger brother had prepared for himself, made him purchase it at the price of his birth-right, which *Jacob* got from him by this means ^c (as will be shewn hereafter) and with it ^d his father's blessing, becoming thereby both the eldest, and the heir. *Jacob* had twelve sons, who were the fathers of this people, whom God chose, and ^e honoured with his covenant, and the promises of the *Messiah*.

It is therefore from these three patriarchs, jointly considered, that the *Hebrews* derive their origin. For it would not be sufficient to say, that *Abraham* was their head, because he was so of the *Ismaelites*, as well as them. Nor is it sufficient to call *Isaac* their father, because he was likewise the father of the *Edomites*; and this is the reason, why the Scriptures always mention *Abraham*, *Isaac*, and *Jacob*, as oft as they speak of the fathers of the *Hebrews*.

2. THE *Hebrews* have had several names.

(1.) THAT of *Hebrews* was given them from *Heber*, from whom they descended, and whose ^{Their dif-} language they spoke. Unless it be rather said, ^{ferent} which perhaps is most probable, that this word ^{Names.} signifies a *stranger*, from the *Hebrew* word *Havar*, ^{Hebrews.} which signifies *to pass over*; because *Abraham*, when God commanded him to go out of *Chal-*

^a Gen. xvii. 5. ^b Gen. xxv. ^c He is called prophane; Heb. xii. 16. for thus selling his birth-right, because the priesthood (which he prophaned by setting no greater a value upon it) was then annexed to the primogeniture, Lamy de Tabernaculo, lib. 3. c. 8. § 1. ^d Gen. xxvii. ^e Gen. xxix, and xxx.

dea, passed over the *Euphrates*, in order to come into the land of *Canaan*^a.

Israelites.

(2.) THEY were called *Israelites*, from *Jacob*, who was surnamed *Israel*, which signifies *stronger than God*; a surname with which he was honoured, just after his wrestling, which is described in *Genesis*^b. The *Hebrews* were distinguished by this name from the posterity of *Esau*, who having been surnamed *Edom*, his posterity were called *Edomites*.

Jews.

(3.) THEY had the name of *Jews*, which they derived from the tribe of *Judah*, for three reasons; because their Kings were of that tribe; because the *Messiah* was to be born of it; and because that tribe returned from *Babylon*^c entire, and in a very flourishing condition, under the conduct of *Zorobabel*. The tribe of *Benjamin*^d had been almost extinguished in the war, which the other tribes had made with it; and the ten tribes which had made the schism, and which *Shalmaneser*^e carried away into captivity, never return'd. So that, being either entirely destroyed, or dispersed, the tribe of *Judah* was the only one of all the *Hebrew* nation which remained, and which could be looked on as any considerable people: they of the other tribes, which were not destroyed, mixed with the tribe of *Judah*, and losing their own names, were all called *Jews*.

The people of God.

(4.) They were called, *The people of God*. The reason of which glorious appellation, was this. Immediately after *Adam's* fall, God in his mercy promised him a deliverer, who should restore him. The *Jews* call him the *Messiah*, the Greeks *The Christ*, that is, *The anointed*; because it was customary to consecrate those, who had been called to any great employment, by anointing them.

^a Gen. xi, and xii.

^d Judg. xx.

^b Gen. xxxii.

^e 2 Kings xvii.

^c Ezra viii.

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God likewise chose for himself a peculiar people, among whom he declared what he designed to bring about, by this restorer of mankind. And it pleased his wisdom to suspend this restoration of human nature for the space of four thousand years, that this long expectation, and all the miracles which should be wrought among this chosen people, might prepare men for receiving the *Messiah*, turn their minds towards him, and make them earnestly desirous of him. Now this chosen people were the *Hebrews*. God entrusted them with his law, and by the different things which happened to them, as well as by their ceremonies, pointed out all those things, which were infallibly one day to come to pass. On the account of which, it is, that they had the glorious name of *The people of God*. The other nations of the earth are called in *Hebrew* *Goim*, in *Greek* *ἔθνη*, that is, *Gentiles*.

It was likewise necessary, that this people of *The Hebrews* should be distinguished from others, by some particular mark; which mark was to be at the same time an expressive character of another people, who were to be more nearly bound to God by the heart, than by the flesh, and who were to become more considerable for those spiritual gifts, which God would in a very sensible and abundant manner pour out upon them. The *Jews* being, I say, a type, it was necessary that they should carry in their flesh the mark of that which they represented; which mark was circumcision. This on the one hand distinguished the *Hebrews* from other nations, so that they gloried in calling themselves *The circumcised*, and gave other nations the name of *The uncircumcised* by way of contempt: and on the other, the very act of it pointed out the perfect purity of the *Christians*, who ought to cut off from them

them every vain desire of the flesh, and stifle and subdue every shameful passion. *Abraham* was the first, to whom the law of circumcision was given, both for himself and his posterity. It was the seal of the covenant which God made with this patriarch; and it could not be performed without the spilling of blood, which though it might serve to appease the wrath of God, could yet have no virtue in itself, but what it derived from the blood of JESUS CHRIST, which was typified by it.

Why circumcision was not observed in the desert.

ALL the time the *Hebrews* were wandering in the deserts of *Arabia*, circumcision was not practis'd. For which *Cunæus* gives two reasons. One, that being obliged to decamp often, the weakness of those who had been newly circumcised, would have extremely embarrassed them; and the other, that this mark of distinction was not necessary in a desert, where there was no other nation, with whom *The People of God* could intermix. But to this it may be objected, that circumcision was not barely an external mark of distinction to the *Jews*, but likewise a sacred ceremony, which brought a great many graces with it, to those who received it. And how can it be probable then, that *Moses* should have deprived those *Hebrews* of these graces, who having been born in that time, should also have died in the desert? To which our author answers, that the Scripture does indeed say, that there were but two of all them, who came out of the Land of *Egypt*, that entered into the land of promise; but it does not expressly declare that any one of those, who had been born in the desert, had died in it. It was to these *Hebrews*, who had been born in the wilderness, that that general circumcision related, which *Joshua* by the commandment of God performed, after the

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they had passed over *Jordan*. Which commandment of God was in these words^a, *Circumcise again the children of Israel the second time*: and this expression was by St. *Jerom* thought a very difficult one. For, says he, if we understand it literally, it cannot be true; a man once circumcised, can never have this ceremony performed upon him a second time. And this difficulty made him have recourse to allegory. He understood by this second circumcision, a spiritual circumcision, which was to be made with the knife of the Gospel; but the Scripture explains it self. It declares, that it was only the children of those who came out of *Egypt*, that were then circumcised; and this second circumcision was therefore only the renewal of it, after it had been unobserved ever since their departure from *Egypt*. Besides, *Cunæus* only speaks by way of conjecture, when he says, that of all those who were born in the wilderness, there was not one who died in it. And if it be thought more probable that some did die there, we must judge of them who died without being circumcised, as we do of those who died before it was established; and the same must be thought of those children, who died before the eighth day. The modern *Jews* are indeed of another opinion. They think circumcision so necessary, that they circumcise children who die before the eighth day, even in their coffins. But it is an extravagant superstition.

To this we may add the reason, why the eighth day was appointed for circumcision. Some pretend, that this law is founded upon the relation that the eighth day has to the eighth age of the world, in which the dead shall rise. But nothing can be more low and forced than such allegories as these. It is as easy to find them out,

The eighth day appointed for circumcision.

^a Jos. v. 2.

as it is dangerous to search after them. They who use themselves to them, thereby accustom themselves to substitute pretended mysteries instead of the true reasons of things, and very often content themselves with vain subtleties. But it is better to have less ingenuity and more solidity. The true reason then of this law, is this. As animals are in a very weak condition at their birth, and are at first, if I may so speak, in a state between something and nothing, they are not thought to be perfect animals till the eighth day, before which their state is so disagreeable, as to be shocking to the senses. Which is the reason why God, who can be pleased with nothing that is either imperfect or polluted, forbade the offering up of such, in sacrifice to him. For which there is an express law in *Leviticus*.
** When a bullock, or a sheep, or a goat is brought forth, then it shall be seven days under the dam, and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord.* Now circumcision being a sort of sacrifice, in which children are offered up to God, it was necessary that the same law should be observed with regard to them, as was prescribed for other animals. The eighth day was also so absolutely fixed for circumcision, that it could neither be performed before nor after it. Even the sabbath it self, if it proved the eighth day, was not exempted from this ceremony, as our blessed Lord observes in the Gospel^b, notwithstanding that all manner of work was so strictly forbidden on it: Which was not because the number eight has something mysterious in it; it was, because it was necessary that some day or other should be fixed. If it had been left to the choice of the parents to have done as their fancies led them

^a Lev. xxii. 27.

^b John vii. 22.

many of them might have deferred circumcising their children at all, and circumcision might at length have been entirely neglected.

BUT, as *Cunæus* goes on, it was but just, that the figures of the *Old Testament*, which pointed out the *Messiah*, should disappear at his coming, as shadows fly at the approach of light. And therefore circumcision has now lost its force, and is become useless. The heathens, who believed in *JESUS CHRIST*, were not obliged to receive it, and the *Jews* who had received it, were not thereby excluded out of the church of God. Which *St. Paul* formally determines, in his first epistle to the *Corinthians*: ^a *Is any man called to the faith, says he, being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not become circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God.* ^{When circumcision became useless.}

FOR there were some *Christians* in the Apostles time, who that they might the more perfectly renounce *Judaism*, which they had left, effaced the very marks of circumcision. This was a refinement upon religion, which *St. Paul* thought deserved his censure. But it was no new thing among the *Jews*. *Josephus* reports, That some wicked men, having, in the time of king *Antiochus*, abandoned their religion, asked that prince's leave to build a place for publick exercises in *Jerusalem*, that they might fight naked as the *Greeks* did; and That in order to resemble them the more perfectly, they took away the marks of circumcision. And the author of the books of the *Maccabees* says the same thing. After which it is surprizing, that *St. Jerom* should look upon this as impossible, and should therefore explain that passage of *St. Paul*, of celibacy and marriage.

^a 1 Cor. vii. 18.

^b 1 Mac. i. 16.

His interpretation of it is this ; *If when you have been called and have believed, you are circumcised, that is, unmarried, do not affect to appear uncircumcised, that is to say, do not marry, and entangle the liberty of circumcision and continence in the broils of marriage. And if on the contrary, you are not circumcised, do not become circumcised ; that is to say, were you in a married state when you believed, do not look on the faith as a reason for a divorce ; that is rather a motive to you to live in peace.* It is not necessary, in order to confute this opinion of St. *Jerom*, to produce the authorities of the most famous physicians, who say that the marks of circumcision may be taken away ; the authorities of the Scriptures and *Josephus* sufficiently prove the contrary. We come now

3. To the division of the *Hebrews* into Tribes and families.

The division of the Hebrews into tribes and families.

THE *Hebrews* were divided into twelve Tribes, according to the number of the sons of *Jacob*. God reserved to himself the posterity of *Levi*, and consecrated them to the service of his altars. So that, *That* could not properly be reckoned among the twelve Tribes ; but then *Ephraim* and *Manasseh*, the two Sons of *Joseph*, made two different tribes, which thereby supplied the place of it. The tribe of *Levi* was divided into three families, which derived their names and origin from the three sons of *Levi*. From *Gershon* came the *Gershonites* ; from *Kobath*, the *Kobathites* ; from *Merari*, the *Merarites*. *Kobath* the second son of *Levi*, had *Amram* the father of *Aaron* and *Moses* ; the latter of which was the governor and lawgiver of the *Hebrews*, the former their high-priest. *Aaron* had four sons, *Nadab*, *Abihu*, *Eleazar*, and *Ithamar*. After the death of the two former, the priesthood remained with the

two

two others ; whose posterity *David* ^a divided into twenty four classes, who performed the offices of the priesthood weekly, in their turns. Sixteen of these classes were in the family of *Eleazar* ; whose names and order were as follows :

- | | |
|----------------------|-----------------------|
| 1. <i>Jehoiarib.</i> | 9. <i>Jeshuab.</i> |
| 2. <i>Jedaiah.</i> | 10. <i>Shecaniah.</i> |
| 3. <i>Harim.</i> | 11. <i>Eliashib.</i> |
| 4. <i>Seorim.</i> | 12. <i>Jakim.</i> |
| 5. <i>Malchijah.</i> | 13. <i>Huppah.</i> |
| 6. <i>Mijamim.</i> | 14. <i>Jeshebeab.</i> |
| 7. <i>Hakkoz.</i> | 15. <i>Bilgah.</i> |
| 8. <i>Abijah.</i> | 16. <i>Immer.</i> |

So that there were but eight in the family of *Ithamar*, viz.

- | | |
|------------------------------------|---------------------|
| 17. <i>Hezir.</i> | 21. <i>Jachin.</i> |
| 18. <i>Aphses.</i> | 22. <i>Gamul.</i> |
| 19. <i>Pethabiah.</i> | 23. <i>Delaiah.</i> |
| 20. ^b <i>Jehezekel.</i> | 24. <i>Maaziah.</i> |

THE other tribes were divided into different families, in the same manner, and their names were these :

THE tribe of *Reuben* had four families ; the *Hanochites*, the *Palluites*, the *Hefronites*, the *Carmites*.

THE tribe of *Simeon* had five ; the *Nemuelites*, the *Jaminites*, the *Jachinites*, the *Zarhites*, the *Sbaulites*.

THE tribe of *Gad* had seven ; the *Zephonites*, the *Haggites*, the *Shanites*, the *Osnites*, the *Erites*, the *Arodites*, the *Arelites*.

^a 1 Chron. xxiv.

^b Or Ezechiel.

THE tribe of *Judah* had five; the *Shelanites*, the *Pharzites*, the *Zarbites*, the *Hesronites*, the *Hamulites*.

THE tribe of *Issachar* had four; the *Tolaites*, the *Punites*, the *Jashubites*, the *Shimronites*.

THE tribe of *Zebulun* had three; the *Sardites*, the *Elonites*, the *Jableelites*.

THE tribe of *Manasseh* had six; the *Ma-chirites*, the *Gileadites*, the *Jeezerites*, the *Helekites*, the *Asrielites*, the *Shechemites*^a.

THE tribe of *Ephraim* had four; the *Shuthalbites*, the *Bachrites*, the *Tabanites*, the *Eranites*.

THE tribe of *Benjamin* had six; the *Belaites*, the *Asbelites*, the *Ahiramites*, the *Shuphamites*^b, the *Ardites*, the *Naamites*.

THE tribe of *Dan* had but one; the *Shubamites*.

THE tribe of *Asher* had five; the *Jimnites*, the *Jesuites*, the *Beriites*, the *Heberites*, the *Malchielites*.

THE tribe of *Naphtali* had four; the *Jahzeelites*, the *Gunites*, the *Jezerites*, the *Shillemites*.

The different
sorts of He-
brews.

II. HITHERTO we have spoken only of the Hebrews by birth, who descended from *Abraham*, and belonged to one of the Tribes; whence it was, that they were better esteemed among the *Jews*, than those who had been born Gentiles, and had embraced *Judaism*. For thus we find *St. Paul* urging it, as a matter of merit among the *Jews*, that he was born a *Jew*. I was, says he, circumcised the eighth day, of the stock of *Israel*, of the tribe of *Benjamin*, an Hebrew of the Hebrews, as touching the law, a *Pharisee*.

^a Add to these the *Shemidiaites*, and the *Hepherites*, both of the tribe of *Manasseh*, Num. xxvi. 32.
^b Add here before the *Ardites*, the *Huphamites*, Ibid. v. 39.

^c Phil. iii. 5.

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The second sort of *Hebrews* we mentioned, were such as were Gentiles by birth, but had embraced the Jewish religion.

No Persons were excluded from receiving *Judaism* but Eunuchs. All strangers were received into it, whenever they thought fit to submit to its laws, or at least to the principal of them; for these *Profelytes* (that is to say, ^a *strangers*) were of two sorts. Some were called *Profelytes of habitation*^b, others *Profelytes of justice*. The former had only their dwelling or *habitation* among the *Jews*, and did not engage themselves to an entire observance of the law. But they were nevertheless obliged to keep the sabbath, and what the Talmudists call *The precepts of Noah*, that is, what God commanded *Noah* to observe, namely, not to worship idols, and to abstain from blood; together with some other commandments which he gave him, and of which we shall speak more particularly in another place. For the *Jews* were far from suffering the *strangers*, who dwelled among them, to live without laws. All which *Maimonides* explains in his treatise of a *Profelyte*^c. What, says he, is a *Profelyte of habitation*? He is one who engages to renounce idolatry, and observe the commandments, which were given to the children of *Noah*; but neither is circumcised, nor baptized. He is called A PROSELYTE OF HABITATION, because we are permitted to give such a one an habitation among the children of *Israel*, and he is received as a religious Gentile. He adds, Whoever engages to keep the commandments of *Noah*, and is exact in his observance of them, has a right to the rewards of a future state. And the *Jews* were forbidden to suffer any Gentile to live

^a Προήλυτοι.

^b Or *Profelytes of the gate*, because permitted to live within their gates, *Prid. Con. Pt. II. B. 5.*

^c Chap. 2.

among them, who did not submit to the observance of these precepts: as we learn from the same author. *We are obliged, says he, to kill all the Gentiles, who refuse to keep the commandments of Noah, if they are in our power. It is only to us, who are the inheritance of Jacob, and to those of any other nation, who will become proselytes, that Moses has given the law. For it is said, there shall be no difference between the proselytes and you. And therefore as to the law, let him embrace it that will; we force no body to it: but as for the commandments of Noah, Moses our master, who was taught by God himself, has commanded us to force all those who shall come into the world, to observe them, and to kill all those who shall refuse to keep them. He who receives them, is called a Proselyte of habitation, and must engage himself to do so, in the presence of three learned persons.*

*Proselytes
of justice.*

THE second sort of converted *Hebrews* were called *Proselytes of justice*. They were so called, because they embraced the whole law of *Moses*, and engaged themselves to live holily and justly. And they therefore had the rank and privileges of natural *Jews*. Of this sort was *Achior*^a, who, as the Scripture expresses it, *was joined to the people of God*. And it is of them that we are to understand those words of our blessed Saviour in the Gospel, *Ye compass sea and land to make one Proselyte*^b.

*The man-
ner of re-
ceiving
proselytes.*

IN order to become a *proselyte of justice*, there were three ceremonies to be performed; the first of which was circumcision. The blood that was spilt in the performance of this, was called *The blood of the covenant*, and these new converts were thought to be *The children of it*. And as to the necessity of it, the commandment of God to

^a Judith xix. 10.

^b Matt. xxiii. 15.

Abraham is very exprefs: *The uncircumcised man-child whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people^a.* Circumcision was, as it were, the Seal, which sealed the covenant the profelyte entered into with God, and the solemn profession he made of observing the law of *Moses*. Which made *St. Paul* say, ^b *I testify to every man that is circumcised^c, that he is a debter to the whole law.* And *Maimonides^d* also teaches the same thing. *When a Gentile, says he, has a mind to enter into the covenant, to shelter himself under the wings of the majesty of God, and to submit to the law, he must be circumcised.*

THE second ceremony was washing, or baptism; which must have been performed, in the presence of, at least, three *Jews* of distinction. At the time of the performance of it, the profelyte declared his abhorrence of his past life, and that it was neither ambition nor avarice, but a sincere love for the law of *Moses*, which prevailed on him to be baptized: and he was then likewise instructed in the most essential parts of the law. He promised, at the same time, to lead a godly life, to worship the true God, and to keep his commandments. And from hence the *Christian* church has borrowed those ceremonies, which she makes use of in receiving profelytes, whether *Jews* or *Gentiles*; for it is manifest, that the institution of baptism by *JESUS CHRIST*, and the discipline of the primitive church in the administration of it, have a relation to this ceremony among the *Jews*.

THE third ceremony to be performed, was that of offering sacrifice. All these, except cir-

^a Gen. xvii. 14.

^b Gal. v. 3.

^c Or as the

French has it, every man that causes himself to be circumcised.

^d Ibid. ch. i.

cumcision,

cumcision, were performed by the women as well as the men, who became proselytes. And as concerning those who had gone through all these ceremonies, it was a common opinion among the *Jews*, that they ought to be looked on as new-born infants. *Maimonides* says it in express terms. *A Gentile, says he, who is become a proselyte, and a slave who is set at liberty, are both, as it were, new-born babes. Which is the reason why those who before were their parents, are now no longer so.* Whence it is evident, that nothing could be more just than *JESUS CHRIST*'s reproaching *Nicodemus*, with his being ^a *a master in Israel*, and yet being at the same time ignorant how a man could be born a second time.

BUT to be more particular; I cannot forbear relating here at large, all that *Maimonides* says, of the manner of their receiving proselytes. It will, I doubt not, be some pleasure to the reader to trace out in it, the origin of *Christian* baptism, and of the ancient ceremonies, which the church observed in it. For they are all borrowed from the *Jews*; *JESUS CHRIST* and his apostles not having thought fit to abolish them, or to substitute new ones in their room.

HOW, says he, ought a proselyte now to be received? When any one offers himself, if upon a strict enquiry it appears, that the motives to his conversion are pure, he shall be asked this question: *What have you seen in us, which inclines you to become a proselyte? Don't you know, that the Israelites live now in sorrow and reproach, that they are exiles, are dispersed abroad, and are laden every day with fresh miseries? If he answers; I know all this, and yet think my self unworthy of being received among them, he must be admitted. And then he shall be taught the principal articles of reli-*

^a John iii. 10.

gion, the unity of God, and the prohibition of idolatry, in which he must be thoroughly instructed. And among the commandments of God, which are taught him, both some of the most and some of the least importance, shall be mentioned, but briefly. To which shall be added, the punishments annexed to the breach of these precepts. It shall be said to him; *Are you sensible that before you embrace religion, you may eat fat, and not observe the sabbath? And that if after you are become a proselyte, you eat fat, you will be excommunicated, and if you break the sabbath, stoned? But nevertheless these punishments are not to be mentioned to him, but with a great deal of prudence, lest the terrible idea they may give him of religion, should turn him from the right way. Men must first be won over by gentle methods; they must, as the Scripture expresses it^a, be drawn with the cords of a man, with bands of love.*

And as he must be instructed in the doctrine of punishments, so likewise in that of rewards. It shall be declared to him, that the observance of the law will gain him an immortal life in the other world, and that none are truly wise and just in this, but they who know the law and keep it. For, it shall be added, that a future life is reserved only for the righteous, which are the Israelites; and that if they are unhappy in this world, this very thing shews that they will be eternally happy in the next. It is not necessary that they should enjoy the same happiness upon earth, that other people do; their corrupt inclinations might lead them either into pride or error; and they might by that means lose the reward of the world to come. Jeshurun, as says the Scripture^b, waxed fat, and kicked. So that, God does not punish the Israelites, with design to destroy them. No, they shall be preserved;

^a Hof. xi. 4.^b Deut. xxxii. 15.

and it is the Gentiles which shall be destroyed. It is proper to enlarge upon this subject, that his love and zeal may be doubled thereby.

IF he alters his resolution, and no longer desires to be a proselyte, he shall be left at his liberty. If he perseveres, circumcision must not be deferred. And if he has been already circumcised, the blood of the covenant must be drawn afresh from the wound. And then time shall be given him for his cure; after which he must be baptized.

THREE chosen men shall stand before him, when he is in the water, and shall again propose to him, some of the commandments of the law. If it be a woman, women shall put her into the water, the Doctors shall instruct her while she is in it, and then they shall go out, and turn away their eyes from her, while she comes out of it.

THUS have we given a general Idea of the Hebrews; and for the fuller explanation of it, proceed now to a particular account of the history of that nation.

C H A P. II.

The history of the Hebrews divided into its several ages.

THE whole space of time, which passed between the creation of the world, and the birth of CHRIST, is [about] four thousand years^a; and it is usually divided into six ages: which is the order we shall follow, in this chronological abridgment of the Hebrew history.

^a Between the creation, and the vulgar era, 4004 years.

THAT there is a God, appears from every thing both within and without us. If we look into our selves, we there find so lively and so distinct an idea, of a perfect, infinite, eternal, and almighty Being; as nothing could have so universally engraven on the minds of men, but the hand of him, who is signified by it. And if we look without us, the universe, which presents itself to our view, is so vast in its extent, so wonderful in the disposition of its parts, so regular in its order, and so constant in its motions, as convinces us, that God alone could have made and preserved so stupendous a work. But, though nature can thus lead us to the knowledge of God, yet it is faith alone that can teach us, that there are three adorable Persons, the FATHER, SON, and HOLY GHOST, who are truly distinct from one another, and are but one God. The SON is called in Latin, *Verbum*, which signifies, *The Word*; but this does not sufficiently express the meaning of the word $\Lambda\omicron\gamma\omega\varsigma$, which is the term St. *John* uses in his Gospel^a; for that not only signifies, *The Word*, but also *Reason* and *Wisdom*. For the SON is not only the *Word*, but also the *Reason*, and *Wisdom* of God.

WE discover a sort of feint resemblance of this incomprehensible Trinity, in the soul of man. It is one, and yet there are many different faculties, which subsist in it. For it knows, it wills; and yet neither is its knowledge, its will; nor its will, its knowledge: whence we must conclude that fecundity does not destroy unity. If the soul be of a nature so superiour to that of the body, as that it does, notwithstanding its confinement to this close prison, contain in it, if I may so speak, the whole world, of which it conceives clear and distinct ideas; why should it

*A proof
of the ex-
istence of a
God.*

*The Per-
sons of the
Trinity.*

^a Ch. i.

surprize us, to think that God, who is infinitely more perfect than the soul, should have an Unity of Essence, and yet a Trinity of Persons, in himself? I do not pretend to say, that the things we know, can give us an evident knowledge of this ineffable mystery; all I would prove from this, is, that what faith teaches upon that article, is not contrary to what we feel in our selves.

BUT to proceed; we can form no other conceptions of a God, than as of a Being perfectly happy. Now, we perceive by our selves, that the most perfect happiness, is that which proceeds from knowledge and love. And if God then be single, if I may so speak, he is incapable of enjoying that happiness: but he has it complete in the company of the *Logos*, who is the very divine expression of his knowledge; and of the HOLY GHOST, who is the sacred product of his love. It is not indeed to be imagined that a man can arrive at a clear knowledge of these truths; but the reason of that is not, That they contradict his reason, but That they are too much exalted above it. How many things are there, even among the objects of the senses, which we certainly know do exist, and yet cannot comprehend the manner how they do so?

THE safest method in this case, is, to submit our reason to the authority of the Scriptures, in which God is pleased to instruct us, in the sentiments he would have us entertain, of his supream Majesty.

THE book of *Genesis* tells us the manner in which the world was created. And the history of this creation was long enough preserved in the memories of men, to have spread itself among the heathens, who were instructed in, and persuaded of, it. They prove it even by the invention

vention and improvement of arts, which they certainly knew had been found out, and brought to perfection, only a few ages before them: and this is doubtless, a very convincing proof, of the novelty of the world. But it is very difficult to conceive, what could incline God, after the infinite spaces of eternity, which preceded the creation of the world, to create it in time. (What could he stand in need of, who is, and has all things, and is alone all sufficient?) Unless it be that he had his divine WORD in view, who, he foresaw, must become incarnate, and offer himself up a sacrifice. Nothing is worthy of God, but God himself. It was for his glory that he made the world out of nothing, and he was to be honoured by sacrifices in it; but all these sacrifices of whatever kind, were of no value, but only so far as they were types of that one, which the SON was to offer up. Thus was the world made *by the WORD*, and created *for the WORD*, who was one day to restore it by his own death, and thereby render a glory to God, which was infinitely worthy of him. A short account of the most considerable things, which happened in the first ages of the world, is, as follows.

GOD created the heaven and the earth^a; made Adam and Eve; placed them in paradise, that is to say, in a *delightful garden*: and afterwards drove them out from thence, after they (being deceived by the devil, who had assumed the shape of the serpent) had eaten the forbidden fruit. They had otherwise been immortal, and had enjoyed every good thing; but in punishment to their sin, they were made subject to diseases and death, and were condemned to eat *their bread in the sweat of their brows*^b. Never-

THE FIRST
AGE OF
THE
WORLD.
From the
creation to
the deluge
YEAR
BEFORE
CHRIST.
4004.

^a Gen. i. 1.

^b Gen. iii. 19.

Year be-
fore Christ.

4004.

theless it pleased God, to promise them a restorer^s, who, as has been observed, is called in *Hebrew*, *Messiah*, and in *Greek*, *Christ*; which two words signify one and the same thing. This *Messiah* is no other person, but the divine WORD. And indeed who could be more proper to restore the world, than he who made it? But the execution of this great work was deferred for four thousand years, during which time, all that happened to the *Hebrews*, was appointed to be the types and figures of it. The mysteries of the Scriptures are to be perfectly understood by none, who are not well acquainted with JESUS CHRIST. Every thing in them, their promises, prophecies, sacrifices, ceremonies, and events, have all a relation to him; he is the object and end of all these things. And can any one, after all this, look on JESUS CHRIST, only as a mere man? How excellent soever the qualities may be, which they attribute to him, yet if he be not God, such a pompous attendance would be too great for him.

It was soon seen, That the sin of the first man had corrupted his posterity; and that they wanted such a restorer, as could not only provide a remedy for their outward miseries, but likewise for the corruption of their manners. The life of man is so short, that neither should its misfortunes make any great impressions of fear upon him, nor its pleasures, of love. Every thing that must have an end, is of little consequence. What we ought chiefly to have regard to, is the enjoyment of an eternal happiness, which vice, and a corruption of manners, will exclude us from. For God is just, and it is impossible that wicked men should be for ever happy. Men therefore stood in need of JESUS Christ's coming into the

³ Gen. iii. 15.

world,

world, not only that he might instruct them, but also that his grace might cure their will, which was become corrupt, and an enemy to the will of God, as was soon experienced. For envy inspired *Cain*, the son of *Adam* and *Eve*, with a design of killing his brother *Abel*, out of rage to see that God had more respect to *Abel's* sacrifices, than to his^a. And this death of *Abel*, was the first type of that death, which the envy of the *Jews* was one day to inflict upon *JESUS CHRIST*. Thus men became daily more and more wicked, till their wickedness forced God to destroy them by the flood^b. *Noah* and his family were the only persons, who were preserved from it, in the ark which God had commanded him to build, and in which were shut up all sorts of animals, that they might not be destroyed by the waters of the deluge. Which ark was an admirable representation of the church, which *JESUS CHRIST* was to assemble, and in which few persons would be saved, the number of the elect being very small, in comparison of the multitudes of the wicked, who perish. Which made *JESUS CHRIST* himself often say, that there are few, who will be saved. And in this small number of persons, the bad are mixed with the good, as *tares with wheat*, as *the same net gathers up both good fish and bad*^c, and as both the clean and unclean animals were shut up together in the same ark. This is the first age, which passed between *Adam*, and the deluge; and lasted for the space of 1656 years.

^a Gen. iv. 5.

^b Gen. vi. 7, 8.

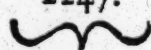
^c The parables in Matt. xiii. 24. and 47. (which seem to be here referred to) relate to the whole church in general, and not to the few persons who would be saved, as our author here applies them: for this small number is the elect only, who have no bad mixed with them; and to whom therefore these parables are not applied in the Gospel.

THE SE-
COND AGE
OF THE
WORLD.

*From the
deluge to
the calling
of Abra-
ham.*

YEAR BE-
FORE
CHRIST.

2247.



FROM *Noah's* three sons, *Shem, Ham, and Japhet*, descended all the people of the earth^a. Their first descendants, before they dispersed themselves into the regions of the world, formed a design of building a tower of a prodigious height. But God brought this design to nought, by the confusion of languages, the consequence of which was, that as they before spoke all one language, they were then on a sudden unable to understand one another^b. This is the epocha of idolatry, and desertion from the true God.

As God had created men, only that they might adore him; if they had all left off to know and serve him, his design would have been in vain, and the malice of the devil would have triumphed over his wisdom. But he only suffered sin, in order to make it subservient to his glory; and the restorer of mankind, who was to blot it out, was to pay him an honour, which was infinitely greater than that, which the devil had endeavoured to wrest from him. It was so surprizing a thing, that God should become man, in order to appease the anger of the eternal FATHER by his death, and in order to renew in man that image of God which sin had blotted out, and make him a new creature; this, I say, was so wonderful a prodigy, that it was necessary to prepare mens minds for it, and accustom them insensibly to the belief of it, long before it should be accomplished. And therefore it pleased God, to make known by figures, from the very beginning of the world, the wonders which were to be brought to pass in after-ages. And it was at a time, when darkness and iniquity covered the face of the whole earth, that God began to prepare the way for JESUS CHRIST, by forming to himself a glorious, peculiar, and mysterious

^a Gen. x.

^b Gen. xi.

people,

Chap. II. *the Holy Scriptures.*

25

people, whose laws, ceremonies, and actions, were as so many different resemblances, which represented him in such a manner, as was proper to make him be readily acknowledged and known by the whole world, whenever he should come to make his appearance in it. So that it pleased God, to form to himself a people which filled the world with the expectation it was in, of that restorer of mankind, who had been promised to it. And for this purpose he commanded *Abraham*^a to go from *Ur in Chaldea*, whose inhabitants were idolaters, that he might make him the head of this nation, which he resolved to make his peculiar people.

Year before Christ.
2247.

1921.

WHEN God called *Abraham*, he promised him that the *Messiah* should be born of his race, and that he would make him master of the land of *Canaan*^b. The patriarch therefore obeying the commandments of God, left his relations, and came to settle himself in that land, with *Sarah* his wife, and his nephew *Lot*, his brother's son^c. But how fertile soever this country may have been, he did not think of getting himself any great possessions in it. Being wholly taken up with a happier habitation, he looked on himself as a stranger in the land of *Canaan*, dwelt there only in tents, and would possess no more land in it, than what he set apart for his burial-place. However, this country^d not being sufficient for the support of both *Abraham's* flocks and *Lot's*, this raised quarrels between their shepherds, upon which *Lot* retired to *Sodom*^e, which *Chedorlao-mer* plundered, and carried him away prisoner^f. But *Abraham*, with one hundred and eighteen servants, set him and all the rest of the captives

THE
THIRD
AGE OF
THE
WORLD.

From the
calling of
Abraham
to the Is-
raelites
departure
out of
Egypt.

^a Gen. xii.

^b Ibid. v. 7.

^c Ibid. v. 9. and Gen. xiii.

^d Or rather that part of this country in which Abraham and Lot lived.

^e Gen. xiii. 7.---12.

^f Gen. xiv. 1.---12.

Year be-
fore Christ.
1912.

at liberty ^a. And as he was victoriously returning, the priest *Melchisedec* met him, blessed him, and took tithes of him ^b. Which shewed the superiority which JESUS CHRIST, who had been ordained by his Father, *a priest after the order of Melchisedec*, was to have over the *Jewish* priests, in that he was to bless them as his inferiors, as *Melchisedec* then blessed their father *Abraham*, and took tithes of him ^c.

1910. *Abraham* took *Hagar*, *Sarah's* handmaid, at *Sarah's* request, and had by her a son named *Ishmael*, from whom the *Ishmaelites* descended ^d. This nation became a scandal to this illustrious descent by their brutish manners; and drew upon it self the hatred of God, who has no regard to our birth, if our virtue does not correspond with it. And the same misfortune which *Ishmael* had, in not having been *Abraham's* heir, though he was his eldest son, the same have the *Jews* since had, in being deprived of the blessings, though they were the children of the promise.

1898. GOD promised *Abraham* a numerous posterity a second time, and on that account, changed his former name *Abram* into that of *Abraham* ^e, as has been observed.

THE first of these names signifies *an exalted father*, that is, an excellent father; and the other, *The father of a great people*. This name was a prophecy, the accomplishment of which is daily seen with admiration; for the earth to this day is covered with *Jews*, which are descended from *Abraham*: and though there are very few families to be found, scarce above two or three, who can trace up their genealogy beyond five or six centuries (for families are usually soon confound-

^a Gen. xiv. 14--16.

^b Ibid. v. 18--20.

^c Heb. vii. 1.--22.

^d Gen. xvi. 3.--16.

^e Gen. xvii. 5.

ed, and lost) yet the posterity of *Abraham* is now, and always has been remarkably distinguished.

Year before Christ.
1898.

THE holy Scripture also teaches us, that almighty God (who in the *Hebrew* tongue calls himself *Jehovah*) was pleased to discourse familiarly with this patriarch^a: and all antiquity has believed, that it was the WORD himself, who appearing under a human shape, did, as it were, give him a specimen of his incarnation. The WORD, I say, was one of the three angels, which appeared to *Abraham*, and promised him that he would one day be born of his posterity. *Abraham* worshipped him, and acknowledged him to be the Almighty God, and this discourse transported him with joy. And I believe it is to this famous appearance of his, that JESUS CHRIST alludes in the Gospel, when he says, *Your father Abraham rejoiced to see my day, and he saw it and was glad*^b.

AND these so frequent and so familiar apparitions would not at all surprize us, if we considered, that something more surprizing passes within our selves. The WORD of God is within us; he is in the inmost recesses of our souls. He speaks to them, he instructs them, he admonishes them, he corrects them. *He is the light, which lighteth every man that cometh into the world*^c; and this light is, at the same time, the rule of truth, the punishment of guilty consciences, and the delight of the righteous. But sin having made us deaf to these internal discourses of the WORD of God, and the senses being become almost the only rules of our understanding, it pleased him to put on a body, to make himself sensible, and to shew himself to us in such a manner,

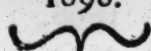
^a Gen. xviii.

^b John viii. 56.

^c Or rather, which coming into the world lighteth every man, John i. 9.

Year be-
fore Christ.
1898.

as that it should not be in our power to avoid both seeing and hearing him.



THE inhabitants of the city of *Sodom*, among whom *Lot* sojourned, gave themselves up to the most horrible impurities; and God signalized his wrath against that city. He resolved to consume it with fire, after he had brought *Lot* out of it: and sent his angels to bring out him, his wife, and his two daughters^a. It pleased God to give us this one terrible example of that vengeance, which he will execute upon sin in the world to come; and to set before our eyes, by this conflagration, as he had done by the deluge, that the number of those who will perish, is infinitely greater than that of those who will be saved; because there are very few among them, who hearken to the advice of those, whom God has sent to deliver them from the corruption of the world.

Lot's wife, having contrary to the commandment of the angels, turned her head towards *Sodom*, as she was retiring from it, *became a pillar of salt*: a punishment which evidently carries this instruction along with it, that when men once forsake the world, they should never suffer either their eyes, or inclinations to turn towards it again.

1897. *Lot* and his two daughters retired into a cave, which was near the city of *Zoar*; where his daughters imagining, that they and their father were the only persons left upon the earth, thought themselves at liberty to make him drunk, and deceive him. The fruits of which incest, were *Moab* and *Ammon*, the heads of the *Moabites* and *Ammonites*^b.

1891. *Abraham* obeying the commandment of God, drove *Ishmael* and *Hagar* his mother from his

^a Gen. xix.

^b Ibid. v. 37, 38.

house^a; after he had, at the age of an hundred ^{year be-} years, had *Isaac* according to the promises of ^{fore Christ.} God, by *Sarah*, who was herself ninety. It ^{1891.} was in him that all the nations of the earth were to be blessed^b, since it was of his race that the *Messiah* was to be born.

ALL that happened to *Abraham*, and the people of whom he was to be the father, was only the first representations of what was afterwards to be done, at the coming of *JESUS CHRIST*; and therefore, in order to point out the wonders of his birth, it pleased God that the birth, which was the figure of his, should likewise be attended with miracles. He suffered a Child, in whom all the nations of the earth were to be blessed, to be born of a father and mother, who were of a very advanced age, contrary to the common course of nature, that he might at the same time shew that as he had made the heaven and the earth out of nothing, so it was easy for him, to form to himself an holy people, even in the midst of corrupt mankind.

AND it was not long, before God shewed in the same *Isaac*, another type of the sacrifice which the *Messiah* was to offer up, by his submitting willingly to that death, to which his Father was to condemn him. For he commanded *Abraham* to offer up in sacrifice this beloved son; upon whom, nevertheless all his hopes of that numerous posterity, which had been promised him, depended. *Abraham* obeyed without hesitation; and God satisfied with his obedience, sent his angel to stop the stroke, which would have sacrificed *Isaac*^c. So that this was only a sketch of that excellent sacrifice, which *JESUS CHRIST* has since actually offered up on mount *Calvary*.

^a Gen. xxi. 14.

^b Ibid. xxii. 18.

^c Ibid. xxii. 1-13.

Abraham

Year be-
fore Christ.
1856.

Abraham sent one of his servants into *Mesopotamia*, to demand of *Bethuel* his daughter *Rebekah* for his son *Isaac*^a; and *Bethuel*, who descended from *Nabor*, this patriarch's brother, granting his request, *Rebekah* married *Isaac*.

1836.

Rebekah bore *Esau* and *Jacob* both at a birth^b. As she had felt them struggle in her body, she consulted God about it, and he told her, that they would become the fathers of two different nations, who would be at enmity with one another^c. The war of the twins in the body of their mother, was the prelude of that war which was afterwards to ensue between the *Jews* and *Gentiles*; the latter of which have by their readiness to hearken to the Gospel, taken away that blessing, which seem'd to be the birth-right of the former.

1821.

Abraham died aged an hundred and seventy five years^d.

1759.

AGE having made *Isaac*'s eyes very dim, *Jacob* his younger Son, by the advice of his mother, covered his neck and hands with goat-skins, the better to resemble *Esau* who was an hairy man, and by this artifice got the blessing which was design'd for his elder brother^e. Afterwards, his fear of *Esau* made him retire to *Laban*, *Rebekah*'s Brother^f. In this journey, he saw the wonderful ladder, which reached from earth to heaven; and God again assured him, that the *Messiah* should be born of his race^g.

1753.

He demanded of *Laban* his Daughter *Rachel* in marriage, but *Laban* deceived him, and gave him *Leah*, who was the eldest. Afterwards he married *Rachel*, and by these two wives and two of their hand-maids, had twelve sons, who were the patriarchs of the *Jews*; for from them descended

^a Gen. xxiv.

^b Gen. xxv. 24.

^c Ibid. 22, 23.

^d Ibid. 8.

^e Gen. xxvii. 1.--29.

^f Ibid. 43.

^g Gen. xxviii. 10-15.

Chap. II. *the Holy Scriptures.*

31

the twelve tribes, into which that nation has been *Year be-
fore Christ.*
since divided ^a.

THE blessings which God poured down upon *Jacob*, raised *Laban's* envy: and *Jacob* therefore fled from him, with his wives, his children, and his flocks. *Laban* pursued him, in order to revenge himself; but God prevented it ^b. Afterwards *Jacob* wrestled with an angel, came off victorious, and was therefore called *Israel*, that is, *a man of God*, or *a man stronger than God* ^c. Upon his return into his own country, he found *Esau* very tractable, he having first taken the precaution to send his brother some presents, before he would appear before him ^d.

1739.

A jealousy arose among the children of *Jacob*. The tenderness and friendship he shewed *Joseph*, made him hated by his brethren. They therefore sold him to some merchants, who carried him into *Egypt* and he entered into *Potiphar's* service ^e. And what resemblance can be more natural, than that which was between *Joseph* and JESUS CHRIST; who were both sold by their brethren, both delivered up into the hands of strangers, and were both the preservers of those very people who had betray'd them?

1728.

Potiphar's wife having falsely accused *Joseph* of having made an attempt upon her virtue, he was therefore loaded with chains ^f.

1727.

Isaac died aged 180 years.

1716.

Pharaoh gave *Joseph* his liberty, on account of the reputation he had acquired of interpreting dreams; and he explained *Pharaoh's* dream to him, and gave him warning, that after seven years of plenty, there were to be seven years of famine.

1715.

THE famine came, and *Joseph* had heaped up great quantities of corn in the years of plenty ^g.

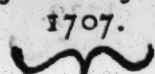
1708.

^a Gen. xxix. xxx. ^b Gen. xxxi. 1-24. ^c Gen. xxxii. 24-32.

^d Gen. xxxiii. ^e Gen. xxxvii. ^f Gen. xxxix. ^g Gen. xli. 53.

Year be-
fore Christ.

1707.



HIS brethren were forced to come into *Egypt* to buy corn; and after he had treated them as spies, that he might discover their intentions, he made himself known to them, and caused *Jacob* to be brought into *Egypt* with all his family^a. We are told in three different places of the *Old Testament*^b, that it then consisted of seventy persons: but the LXXII. in all these places read seventy-five; and St. *Luke* has in the *Acts*^c followed them.

1689.

SOME years after, *Jacob* died^d. Before his death, he uttered a famous prophecy concerning the time when the *Messiah* should be born, namely, when the scepter should depart from the tribe of *Judah*, and the *Jews* should no longer be a commonwealth^e; for, their republick having been only formed, that it might be a figure of the church, as soon as JESUS CHRIST should come to establish it, this republick would become useless to the world, and was therefore no longer to subsist.

1635.

Joseph died likewise^f. The children of *Jacob* multiplied to such a degree, that though they were but seventy when they came into *Egypt*, as has been said, yet in the space of two hundred years, they became six hundred thousand^g; which made them

^a Gen. xlii. 5. ^b Gen. xlii. 27. Exod. i. 5. Deut. x. 22.

^c Acts vii. 14.

^d Gen. xlix. 33.

^e Gen. xlix. 10.

^f Gen. i. 26.

^g Num. i. 46. We need not be surprized that this increase is said by Moses to have been so great; it is demonstrable that many more might have descended from seventy persons in that time. Lamy demonstrates (De Tabernaculo, lib. 2. c. 4. §. 4.) that the male descendants from Noah and his three sons, might have been at the building of Babel, (which he supposes to have been 100 years after the flood,) 66752, supposing them to have had but one wife each, and but one child in a year, and not to have had any children till they were each twenty years old, and to have had as many daughters as sons. But if we throw Polygamy, twins, and fifth births every four years, which may naturally happen, into the balance, they may well be computed at 100000. And if then 100000, or as is certain, according to the lowest computation, 66000

them formidable, and made the *Egyptians* persecute them, after the death of that king, who protected them on *Joseph's* account, whose services were then forgotten. The people of God therefore underwent a cruel slavery, from which they were at last delivered by the ministry of *Moses*, who led them into the land which God had promised to the descendants of *Isaac*.

DURING the time of this persecution, the male-children of the *Hebrews* were thrown into the *Nile*^a, by the order of the new *Pharaoh* (which was a name common to all the kings of *Egypt*) and *Moses's* parents, after having concealed him three months, exposed him upon the waters. But the king's daughter took him out, and caused him to be educated in her palace^b. Nevertheless *Moses* left it, and at the age of forty years fled into the land of *Midian*^c.

GOD there shewed himself to him in a burning bush; and commanded him to deliver his people from the tyranny of *Egypt*, and for that purpose to take with him his brother *Aaron*, who was afterwards made high-priest. And accordingly, *Moses* told *Pharaoh* the commandment he had received from God, and confirmed his mission by miracles; and the king, after having long resisted, was at last by plagues and severe punishments, forced to give the *Hebrews* their liberty^d. An event, which, being so wonderful, and at the same time both a figure and prophecy of the manner, in which JESUS CHRIST was to deliver us

66000 males may have descended from 4 males and 4 females in 100 years, how much more may 600000 males have descended from 35 males and 35 females in the space of 215 years, which is the term of years all allow to have passed between Jacob's going into Egypt, and his descendants coming out of it.

^a Exod. i. 22.

^b Exod. ii.

^c Exod. ii. 14.

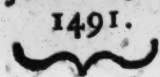
^d Exod. xii. 31.

D

from

Year be-
fore Christ.

1491.



from the slavery of sin, deserves a little enlargement upon it.

GOD commanded that every family of his people should on the fourteenth day of the month *Nisan*, in the evening, offer up a lamb in sacrifice, and mark the doors of their houses with the blood of it. The *Israelites* obeyed this commandment, and the night following, the angel of the Lord passed through them, and slew all the first-born of the *Egyptians*: and spared no houses but those, which were marked with the blood of the lamb^a. And thus shall it be with those, who shall be marked with the blood of JESUS CHRIST, who alone shall be able to secure themselves from eternal death. And that the memory of so signal a mercy might be preserved throughout all succeeding generations, God instituted a solemn feast called the *Passover*, in which the *Jews* annually offered a lamb, on the same day, and in the same hour, in which JESUS CHRIST, the true paschal-lamb has since been offered up on mount *Calvary*^b. The *Hebrews* ate this lamb, in the habits and postures of men ready to take a journey. *Pharaoh*, whose first-born son the angel had not spared, drove them out of *Egypt*. The Red-sea divided itself,

^a Exod. xii. 31.

^b Our blessed Lord was condemned soon after the sixth hour, John xix. 14. i. e. after our twelve at noon; and he gave up the Ghost, soon after the ninth hour, Matt. xxvii. 46, 50. that is our three in the afternoon: and the paschal-lamb was to be killed between the two evenings, Exod. xii. 6. i. e. between twelve at even, and six at night, or about our three in the afternoon. Josephus (De Bell. Jud. lib. 7. c. 17.) says the Passover was offered between the ninth and eleventh hours, i. e. between three and five, according to our way of reckoning. The Mishna says (chap. 5.) that the sacrifice was constantly slain, at half an hour after the eighth hour, i. e. half an hour after two in the afternoon; and offered up half an hour after the ninth, that is, half an hour after three. And Maimonides says in his Corban Pefach, that the paschal-lamb was slain and offered up immediately after the usual time of killing and offering up the evening sacrifice. De Tabern. lib. 7. c. 9. §. 2.

to make a passage for them, and swallowed up the *Egyptians*, who, having changed their minds, pursued them, in order to bring them back again into slavery ^a.

THE *Hebrews*, as soon as they were got thro' the Red-sea, entered into the wilderness. Where they had scarce marched three days, before their thirst made them murmur, because they could find nothing but bitter waters to quench it. *Moses* therefore, by the commandment of God, threw a piece of wood into those waters, which changed their bitterness into sweetness ^b. And the cross of JESUS CHRIST, has a virtue not unlike to that of this mystical wood: for to *Christians*, it sweetens the most bitter pains of life. Some time after, hunger raised a fresh disturbance among this people, and made them regret the leaving the slavery of *Egypt*, where they had at least all the necessities of life in great abundance ^c. Whereupon an innumerable multitude of quails covered the *Hebrew* camp, and gave them wherewithal to satisfy it. And the next day God wrought a second miracle, which was more wonderful and more lasting. The earth appeared covered with a sort of hoar-frost, which was in shape like coriander-seed. All the people immediately cried out in a surprize, *Manhu*, that is to say, *What is this?* and from thence comes the name of *Manna*, which was given to this heavenly food, with which God regularly fed them every day, for forty years ^d. In the third book, I shall treat at large of this *Manna*, and the etymology of its name. Every one gather'd enough of it early in the morning, to serve him the whole day, and if he gather'd more of it, it corrupted and stank. But it kept from friday to the sabbath-day, without corrupting, God hav-

Year be-
fore Christ.
1491.

THE
FOURTH
AGE OF
THE
WORLD.
From the
departure
of the Is-
raelites
out of E-
gypt, to
the build-
ing of the
Temple.

^a Exod. xiv.

^b Exod. xv.

^c Exod. xvi.

^d Ibid.

Year be-
fore Christ.
1491.

ing forbidden that any should be gathered on the sabbath. A figure which JESUS CHRIST himself explains, by applying it to that divine food, namely, his own flesh and blood^a, with which he feeds the faithful.

The want of water raised fresh murmurings, and *Moses* narrowly escaped perishing in the sedition. But he struck the rock with his rod, and made a plentiful stream to flow from it. The *Amalekites* opposed the march of the *Hebrews*, and by their continual attacks figured out the obstinacy of the devil in making war upon *Christians* in this life. *Joshua* engaged them: *Moses* in the mean time pray'd upon the mountain, and *Aaron* with him. Whilst he kept his hands held upright, *Joshua* was victorious; and as soon as weariness made him hang them down, *Amalek* had the advantage^b.

Moses had married *Zipporah* the daughter of *Jethro* priest of *Midian*, when upon being forced to leave the court of *Pharaoh* out of fear, he had retired to the desert of *Midian*. But *Zipporah* had not followed him into *Egypt*, when he returned thither in order to deliver the *Hebrews*. But when *Jethro* had heard of the miracles which *Moses* had wrought, he came in search of him, and brought *Zipporah* to him: and advised him to establish certain officers, upon whom he might devolve a part of the trouble, with which he was overburdened, in conducting this people. For which purpose, *Moses* divided the *Hebrews* into different classes, and created *Tribunes*, *Centurions* and *Decurions*; and the order he then established, was ever after preserved among the *Jews*. *Jethro* returned into his own country^c.

^a Or rather his doctrine, see John vi.

^b Exod. xvii.

^c Exod. xviii.

Three months after the *Hebrews* left *Egypt*, they ^{Year be-} came to mount *Sinai*. There God commanded ^{fore Christ.} *Moses* to sanctify the people, thereby to prepare them for the hearing his voice. God descended to the top of the mountain, the trumpets sounded, and the lightnings darted on every side. The people continued at the foot of the mountain, while *Moses* and *Aaron* went up; but *Moses* alone entered into the cloud, where God was^a, and there discoursed with him for forty days and forty nights^b. The people in the mean time thought him dead, and despairing of his return, forced *Aaron* to make them a golden calf, which they worshiped^c. *Moses* at last appeared, carrying in his hands the two tables of stone, on which God had engraven the most holy commandments with his own hand. He perceived the idolatry of the *Hebrews*, and struck with resentment and surprise at their ingratitude and idolatry, broke the tables, assembled the *Levites* together, and ordered them to fall upon the people, and kill all they met, without distinction. And in this slaughter there fell three and twenty thousand men; after which, *Moses*, by God's command, made new Tables^d.

In this manner did God give the law to his people, and prescribe the manner in which he would have them to worship him. Sin had blotted out that law, which nature had engraven upon the heart of man, who wandering from God, and turning to the creatures, no longer hearkened to that secret voice which spoke within him. It pleased God therefore to engrave the chief of his commandments on tables of stone, that men might learn them by their eyes and ears: and the sins that were not mention'd in the Decalogue, were

^a Exod. xix.

^b Exod. xxiv.

^c Exod. xxxii.

^d Ibid.

Year be-
fore Christ.

1491.

forbidden in the sacred books, according to the instructions which *Moses* receiv'd from the mouth of God himself. Upon this same mountain God likewise shewed *Moses* a model of the tabernacle, which he would have consecrated to him, till such time as a temple should be built and dedicated to him, in the land of promise; and it was after this model that *Moses* built the tabernacle, and enriched it with all that pomp and magnificence which was about it, of which we shall speak in another place.

THE *Hebrews* wandered forty years in the wilderness, under the guidance of God. The cloud which cover'd the tabernacle, shewed them the way they were to go^a: and they wanted nothing that was necessary for life. The miraculous water, which ran from the rock^b followed them, and their garments waxed not old in all that time. It is asked, whether likewise their garments did increase in proportion as they advanced in age; but it is in vain to desire to search into what we can never thoroughly discover. In the mean time, though this rebellious people were engaged to be faithful to God, by so many mercies, though they were fed with the *Manna* which came down from heaven, yet were they tired with this very food, and often rebelled against God and against *Moses*^c. For this they were punished with a great number of serpents, whose stings destroyed a multitude of people: and *Moses* therefore, by the command of God, erected a brazen serpent, which they who were bit by the serpents, need only to look upon, in order to be healed^d. A figure which JESUS CHRIST has also ap-

^a Num. ix. 15, 23.

^b i. e. They carried it along with them in their journies, for so the word signifies in 1 Cor. x. 4. See De Tab. lib. 3. c. 2. §. 9.

^c Num. xxi.

^d Num. xi. xii.

plied to himself ^a, and the Apostle tells us ^b, that it is thus that the Saviour of the world cured us of our sin ^c, by the resemblance of sin. The devil borrowed the shape of the serpent to deceive the first man, and he daily surprizes us in the like manner; and when he wounds us, we can only be cured by looking at JESUS CHRIST lifted upon the cross, that is to say, by the grace which his passion has merited for us.

Year before Christ.
1491.

Moses being at last arrived at the *Land of promise*, sent spies to discover it. They made a report, that it was a rich land, and fruitful in all good things, and in proof of it, shewed a cluster of grapes, which they had gathered in it: but they said at the same time, that it was inhabited by warlike nations, and that its cities were fortified with high walls ^d.

1490.

THIS news threw the people into a consternation, they mutinied, would no longer acknowledge *Moses*, and were upon the point of choosing new-leaders to carry them back again into *Egypt*. But *Joshua* and *Caleb*, who had gone to spy out the land of *Canaan*, bursting into tears, and rent- ing their cloaths, conjured them not to rely en- tirely upon the report of these spies; and told them, That they had exaggerated things; That they had seen the land of promise as well as the others; That they had discovered nothing in it which might justly discourage them; That be- sides, the promises of God were inviolable, and That the great number of their enemies would serve only to increase the glory and riches of *Is- rael* ^e. Which discouragement was a lively re- presentation of that into which most *Christians* fall. The pleasures of life, though so transitory

^a John iii. 14.

^b 2 Cor. v. 21.

^c i. e. By bear-

ing in his person the resemblance of sin.

^d Num. xiii.

^e Num. xiv.

Year be-
fore Christ.
1490.

and so deceitful, bewitch them, they prefer slavery to liberty, and light difficulties which are to be overcome, in order to their entering into the land of promise, appear to them insuperable. And from hence it is, that the number of those who will be saved is so small. Of all that multitude which came out of *Egypt*, *Joshua* and *Caleb* were the only two persons who entered into the promised land.

1452.

Aaron died upon mount *Horeb* ^a.

THE *Israelites* were, during their journey, frequently attacked by several nations, and especially the *Moabites*, whose king brought *Balaam* the prophet to curse the people of God. But he, instead of curses, pronounced a signal prophecy, that the *Messiah* should come as a star out of Jacob ^b.

1451.

Moses tired out with the fatigues and dangers of so long a stay in the wilderness, at length gave way to his uneasiness, and had not so much confidence as he ought to have had in the promises of God: Whereby he displeased God, and died in the wilderness, before he came into the *Land of promise*, which he only saw at a distance ^c. And *Joshua*, whom he had by God's command made conductor of the *Hebrews* in his room, opened the way into it for them, forty years after their departure out of *Egypt* ^d.

THE Scripture says, that this wonderful land flowed with milk and honey ^e; but this was only a shadow of that other *Land of promise*, where true happiness is to be found, and into which none will enter, but those whom JESUS CHRIST, the true *Joshua*, shall bring in, after having delivered them from the captivity of sin, and

^a Num. xx. 28.
xxxiv. 8.

^d Josh. i. ii.

^b Num. xxii. xxiii xxiv.
^e Exod. iii. 8.

^c Deut.

Chap. II. *the Holy Scriptures.*

41

conducted them upon earth, as strangers, who look upon themselves here as only on the road to a better state. Years before Christ.
1451.

THE *Hebrews* met with the river *Jordan* in their way, which they could not ford, nor had they boats in which to pass it. *Joshua* therefore commanded the priests to take up the ark, and go into the river, and there stop. Immediately *Jordan* divided it self, and the people passed over dry-shod ^a. By a like miracle the walls of *Jericho* fell down of their own accord, after the priests had gone round them seven times with the ark of God upon their shoulders ^b. The *Gibeonites*, a very valiant people, voluntarily submitted ^c. The other nations were conquered, their cities taken by force, and their kings killed ^d. After which *Joshua* divided the *Land of promise* among the twelve *Tribes*, and caused the *Hebrews* to enjoy a profound peace ^e.

1444.

AFTER his death a sort of anarchy prevailed among them, they having no head to govern them. The tribe of *Judah* had the conduct of the war, which they were forced to maintain against the *Canaanites*, and came off victorious ^f. And all the neighbouring nations having either submitted or been conquered, the *Hebrews* enjoyed great plenty of every thing; but prosperity had its usual effects upon them, and corrupted them. They neglected the word of God, they fell in with the manners of the *Canaanites*, did not so much as scruple making inter-marriages with them, and their looseness led them even to idolatry ^g. This sin was the consequence of the commerce they had with these nations, which God (well knowing how dangerous it would be

1425.

^a Josh. i. ii. xi. xii.

^b Josh. vi. ^c Josh. xiv-xxii.

^d Josh. ix. ^f Judg. i.

^d Josh. x. ^g Judg. ii.

to

Year be-
fore Christ.

1425.

to them, and being willing to prevent it) com-
manded them to root out. But the *Hebrews* look-
ed on the pleasure of commanding the conquered
as the most agreeable fruit of their victory, and
therefore would not entirely destroy them.

1406. IT was about this time, that a *Levite's* Wife,
having been violated by some *Benjamites*, died
of grief ^a. The other tribes to revenge this
crime, declared war with that of *Benjamin*, and
almost entirely destroyed it ^b.

1391. THE *Hebrews* having forsaken the worship
of God, for the worship of idols, God did
not leave their infidelity unpunished. The king
of *Mesopotamia* declared war with them, defeated
them, and kept them eight years under his do-
minion ^c. *Othniel* delivered them, and gave them
peace for forty years ^d. But this long peace be-

1383, came fatal to them; they relapsed into idolatry,
and the punishment followed the crime. God

1343. made use of *Eglon* king of *Moab* to chastise
them ^e; and they continued under this yoke for

1325. the space of eighteen years ^f, 'till *Ehud*, moved
thereto by God, made an attempt upon the king
of *Moab*, killed him privately, and having tu-
multuously armed the *Hebrews* against the *Mo-
abites*, caused them to recover their liberty, which
they enjoyed for fourscore years ^g, reckoning from
the time that *Othniel* first procured it them.

1306. THE *Philistines* disturbed the *Hebrews*. *Sham-
gar* after *Ehud* undertook their defence, and killed
six hundred *Philistines* with a ^h plow-share.

1305. THE *Hebrews* forsook the worship of God,
and offered sacrifice to idols a third time. *Jabin*

1285. king of the *Canaanites* subdued them, and cruelly

^a Judg. xix.

^d Judg. iii. 10, 11.

^g Judg. iii. 15-30.

^b Judg. xx.

^c Ibid. v. 12.

^h Eng. Transf. an Ox-goad, Judg. iii. 31.

^e Judg. iii. 8.

^f V. 14.

exercised

exercised his dominion over them for twenty ^{Year be-} years. *Deborah*, (for want of a man whom he ^{fore Christ.} could put at the head of them) was chosen by God to deliver them; and she governed them for forty years ^{a.}

THE *Hebrews* according to their usual inconstancy again forsook God, who gave them up to the *Midianites*; and the extreme misery to which they found themselves reduced, made them have recourse to him. Thus did they in prosperity forget all his benefits, and sacrifice to idols; and in adversity invoke his holy name. They therefore confessed their sin, and God moved by their prayers, resolved to relieve them. For this purpose he gave them *Gideon* for their head, under whose conduct they vanquished the *Midianites*, and shook off their yoke ^{b.} *Abimelech*, one of his children, succeeded him, after having killed seventy of his brethren. But so horrible a massacre was not long unpunished: this impious wretch about three years after, was dashed in pieces by a stone, which a woman threw down upon him from the top of a tower ^{c.}

1245.

1232.

1199.

1196.

1173.

1171.

1152.

Tola governed after him, and was succeeded by *Jair*. Under this prince the *Hebrews* fell into idolatry again, and were conquered by the *Ammonites* ^{d.}

Jephthah restored them their liberty. This prince made a vow to God, that if he gave him the victory, he would offer up to him in sacrifice, whoever should first come out of his house to meet him, at his return. This proved to be his only daughter, who first met him after his conquest: and accordingly he put her to death in performance of his vow ^{e.} Though there are some

^a Judg. iv. v.

^b Judg. vi. vii. viii.

^c Judg. ix.

^d Judg. x.

^e Judg. xi.

Year be-
fore Christ.

1147.

1140.

1130.

interpreters, who contend that *Jephthah* only obliged his daughter to a perpetual virginity.

AFTER *Jephthah*, *Ibzan*, *Elon*, and *Abdon*, were successively both Judges and princes of the people of God^a. Who having relapsed again into their usual crime, were subdued by the *Philistines*: and found a deliverer in *Sampson*, who with the strength of his arms broke off their yoke^b. But this man of such strength, suffered himself to be overcome by a woman, who after she had cut off his hair (in which his strength consisted) delivered him up to the *Philistines*.

1120. They put out his eyes; and on a festival, when the most considerable among them were assembled together in their temple, brought him out to insult him. But his hair being grown again, he took hold of the two pillars which supported the temple, and had strength enough to overturn it^c. So that he bury'd himself as well as his enemies in the ruins; and became thereby a type of JESUS CHRIST, who perfectly overcame the devil, only by his own death.

AFTER the death of *Sampson*, *Eli* was both Judge and High-priest at the same time^d. (Some skilful chronologers make the twenty years of *Sampson's* government, to be the first twenty of the forty, during which *Eli* judged the people. *Hophni* and *Phineas*, *Eli's* sons, having drawn down the just anger of God upon themselves and the people, by their licentiousness, were overcome and slain by the *Philistines*, and the ark of God, which they had carried into the camp, was taken^e.

1111. *Eli*, upon hearing this news, fell backwards from his chair and broke his skull^f. And the *Philistines* being unable to endure the miseries which God poured down upon them, sent the ark back^g.

^a Judg. xii. ^b Judg. xiii. xiv. xv. ^c Judg. xvi. ^d 1 Sam. i. 9.
^e 1 Sam. iv. ^f Ibid. ^g 1 Sam. v. 6.

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45

Hannah, the Wife of *Elkanah*, after having ^{Year be-} been long barren, obtained a son from God, ^{fore Christ.} whom she consecrated to him ^{1111.} ^{1110.} ^{1095.} ^{1063.} ^{1055.} ^{1034.} ^{1015.} He was named *Samuel*, and became *Eli*'s successor. In his time the form of the government was changed. The *Jews* desired to be governed by a king like other nations ^b; God consented to it, and *Samuel* by his command chose *SAUL* ^c, who nevertheless displeased God, and deserved to be rejected; for not exactly pursuing the commandments which God had sent him by *Samuel* ^d. God therefore commanded *Samuel* to consecrate *DAVID* to be King in *SAUL*'s room ^e. *DAVID* was yet very young; nevertheless he fought with *Goliath*, killed him, and by this victory humbled the *Philistines*, who had been hitherto the most formidable enemies the *Hebrews* had ^f. A victory so considerable raised *Saul*'s envy against *David*, who was forced to fly and conceal himself ^g, 'till upon the death of *Saul* he ascended the throne ^h. This great prince made his reign illustrious and happy, both by his piety and his valour. Nevertheless he forgot his duty in the midst of his prosperity, was guilty of an horrible adultery with *Bathsheba* the wife of *Uriah*, and caused the husband to be killed, because he could not otherwise conceal his crime ⁱ. Afterwards, he confessed his fault, and was sincerely penitent for it, whereby he obtained of God a renewal of the promise he had made, that the Redeemer of the world should be born of his posterity ^k. *Solomon* succeeded his father ^l, and amidst all the delights of a profound peace, built God a mag-

^a 1 Sam. i.

^d 1 Sam. xv.

^g 1 Sam. xviii.

^k 2 Sam. xii.

^b 1 Sam. viii.

^e 1 Sam. xvi.

^h 2 Sam. i.

^l 1 Kings ii. 12.

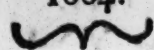
^c 1 Sam. ix. x.

^f 1 Sam. xvii.

ⁱ 2 Sam. xi.

nificent

Year be-
fore Christ.
1004.



THE
FIFTH
AGE OF
THE
WORLD.

980.

975.

From the
building of
the Temple,
to the end
of the cap-
tivity of
Babylon.

nificent temple upon mount *Moriah* ^a, which was finished in the year of the world three thousand. 'Till this was built, the *Hebrews* had no other temple, but the tabernacle of *Moses*.

Solomon loved peace, and was the wisest, and most magnificent prince of his time. Nevertheless, the love of foreign women, whom he had married contrary to the express command of God, led him into idolatry ^b. God punished this crime in the person of *Rehoboam* his son, to whom he left only the tribes of *Judah* and *Benjamin*, and established *Jeroboam* king over the other ten ^c.

THE kingdom of *Rehoboam* was called, *The Kingdom of Judah*, and that of *Jeroboam*, *The Kingdom of Israel*. This last prince, fearing lest the people should return to their obedience to *Rehoboam*, if they continued to go up to sacrifice in the Temple at *Jerusalem*, which was the Capital of the kingdom, caused two golden calves to be made, and commanded his subjects to worship them, as the Gods, which had brought them up out of the land of *Egypt* ^d.

THE names of the kings of *Judah* and *Israel*, from the division to the destruction of the two kingdoms, are as follow:

KINGS OF JUDAH.

975:

958.

955.

954.

953.

930.

929.

1. REHOBAM ^e.2. ABIJAM ^g.3. ASA ^h.

KINGS OF ISRAEL.

1. JEROBOAM ^f.2. NADAB ⁱ.3. BAASHA ^k.4. ELAH ^l.5. ZIMRI ^m.

^a 1 Kings v. vi. vii. viii.
xi. xii.

^d 1 Kings xii. 25-----33.

^f Ibid. xi. xii. xiii. xiv.

8----23.

^g Ibid. v. 25, 26, 27.

^h Ibid. v. 1--7.

ⁱ 1 Kings xvi 8, 9.

^b 1 Kings xi.

^c 1 Kings

^e 1 Kings xi. 43.

^g 1 Kings xv. 1---7.

^h Ibid. v.

^k Ibid. v. 28---34. and

^m Ibid. v. 10--22.

		6. OMRI ^a .	Year be- fore Christ. 925. 918.
		7. AHAB ^b .	
4. JEHOSHAPHAT ^c .	At this time liv- ed the prophet <i>Elijah</i> ^d , who is so famous for his zeal; and who being ta- ken up into heaven in a fie- ry chariot, left his disciple <i>E- lisha</i> to be his successor ^e .	8. AHAZIAH ^f .	897.
5. JEHORAM ^h .		9. JEHORAM ^g .	896.
6. AHAZIAH ⁱ .			892.
			885.
7. JOASH ^m .	<i>Elisha</i> prophesied ^l .	10. JEHU ^k .	884.
			878.
8. AMAZIAH ^p .		11. JEHOAHAZ ⁿ .	856.
		12. JOASH ^o .	839.
9. UZZIAH or AZARIAH ^r .		13. JEROBOAM. the second ^q .	825. 810.

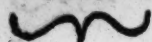
IN the reign of *Jeroboam the second*, king of *Israel* ^f, *Jonah* the prophet was sent by God to *Nineveh*, to declare to its inhabitants that their city would be destroyed, if they did not repent. But he, to avoid so disagreeable a commission, got on board a ship; and the ship in which he was, being beaten upon by a furious tempest, he, knowing what was the cause of it, caused him- self to be thrown into the sea. Immediately a great fish swallowed him, and after three days

^a Ibid. v. 23--27. ^b Ibid. v. 28--34. and c. xvii--xxi.
^c 1 Kings xxii. 41--49. 2 Chron. xvii--xx. ^d 1 Kings xvii.
^e 1 Kings xix. 19. ^f 1 Kings xii. 51. 53 2 Kings i. ^g 2 Kings
iii-vii. ^h 2 Kings viii. 16-24. ⁱ Ibid. v. 25-29. ^k 2 Kings
ix. x. ^l 2 Kings iv-vii. ^m 2 Kings xi. xii. ⁿ 2 Kings xiii.
1-8. ^o Ibid. v. 9-12. ^p 2 Kings xiv. 1-20. ^q Ibid. v. 23-28.
^r 2 Kings xv. 1-7.
^f Mr. Marshal places this Mission to Nineveh, in the year 862,
and consequently in the reign of Jehu king of Israel, and Joash king
of Judah. See his *Tabulæ Chronologicæ*.

threw

Year be-
fore Christ.

810.



threw him up ^a upon the shore. Whereby he became one of the most lively figures of JESUS CHRIST, who by his death calmed that violent tempest, which would have destroyed the whole world, and after having lain three days in the bosom of the earth, arose full of life ^b.

Joel prophesied at this time.

800. THE prophet *Isaiab* appeared. He related
760. all the circumstances of the death of JESUS
CHRIST so exactly, that he seems rather to
have been an historian than a Prophet. All the
scriptures of the *Old Testament* were design'd
only to represent to us JESUS CHRIST. When
he was come upon earth, he only made clear,
what was before obscurely contained in the pre-
dictions of the prophets, and the figures of the law.

[*Amos* ^c,] *Hosea* ^d, *Obadiah*, and *Nabum* ^e prophesied in these times.

[773.

772.

771.

761.

759.

758.

753.

742.

730.

726.

14. ZACHARIAH ^{*}]

15. SHALLUM ^f.

16. MENAHEM ^g.

17. PEKAHIAH ^h.

18. PEKAH ⁱ.

10. JOTHAM ^k. *Michah* prophesied ^l

Rome was built

11. AHAZ ^m.

19. HOSHEA ⁿ.

12. HEZEKIAH ^o.

IN the reign of *Hoshea*, king of *Israel*, *Shalmaneser* took *Samaria*, and carryed the ten tribes into captivity. By this the kingdom of *Israel*, was destroyed: And the *Cutheans* were sent by

^a Jon. i. 2.

^b Matt. xii. 39.

^c Year before Christ, 787.

^d Year 785.

^e Year 758.

^{*} 2 Kings xv. 8.

^f 2 Kings xv. 13-15.

^g Ibid. v. 17-21.

^h Ibid. v. 22-26.

ⁱ Ibid. v. 27-31.

^k Ibid. v. 32-38.

^l Year 753.

^m 2 Kings

xvi.

ⁿ 2 Kings xvii.

^o 2 Kings xviii-xx.

Shal-

Shalmaneser to inhabit the country of *Samaria*. Year be-
But they continuing to worship their own Gods, fore *Christ*.
were visited with a cruel plague, during which 721.
they were informed, that the only means to deli-
ver themselves from this scourge, was to worship
the true God. And they therefore desired the
king of *Assyria* to send them some of those *Is-*
raelitish priests, who were in captivity. By them
they were instructed, in the manner in which
God would have us to worship him, were thereby
cured of the plague, and preserved in that religion,
of which *Samaria* was the principal seat ^a. This
city had been built by *Omri* king of *Israel*, upon
a mountain which he had bought of *Shemer*.
And it having been repeopled by the *Cutheans* and
Israelites which were sent thither, the *Samaritans*
were a mixture of *Israelites* and *Gentiles*.

13. MANASSEH succeeded *Hezekiah* ^b.

698.

14. AFTER him reigned AMON ^c.

643.

15. JOSIAH succeeded him at eight years of
age ^d. Under this king *Jeremiah* began to pro-
phesy ^e; and *Zephaniah* ^f, and *Habakkuk* ^g, wrote
their prophecies ^h.

641.

16. SHALLUM, or JEHOAHAZ was his suc-
cessor. But three months after he had been upon
the throne, he was overcome, and carried captive
into *Egypt* by king *Necho* ⁱ.

610.

17. ELIAKIM his brother, was made king in
his room ^k, and called JEHOIAKIM. *Nebuchad-*

607.

^a 2 Kings xvii.

^b 2 Kings xxi. 1-7.

^c Ibid: v. 18-26.

^d 2 Kings xxii. xxiii.

^e An. 631. Marshal, An. 628. Prideaux.

^f An. 630.

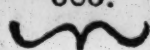
^g An. 609. See Prid. Con. P. 1. B. 1. Under this

year. ^h Our author here joins *Baruch* with *Zephaniah* and *Ha-*
bakkuk, but till such time, as better proof be given of the authen-
tickness of the book which goes under his name, and of his own in-
spiration, than what has yet appeared, I hope I may be pardoned the
omitting to place him among the prophets. See Prid. Con. P. 1.
B. 1. under the year 595.

ⁱ 2 Kings xxiii. 31-35.

^k 2 Kings xxiii. 36, 37.

Year be-
fore Christ.
606.



nezzar took him captive in order to carry him to *Babylon*, but left him, and contented himself with imposing a tribute upon him. Nevertheless, he took away with him part of the vessels of the temple, and carried some children of the blood royal, and of the first families into captivity, among whom were *Daniel* and his companions. This was the beginning of the seventy years of the captivity of *Babylon*.

599.

18. *JEHOIACHIN* reigned after the death of his father: And was carried captive into *Babylon*; with all the treasures of the temple and palace¹.

19. *ZEDEKIAH* was substituted in the room of *Jehoiachin*^m his nephewⁿ; and he also was made prisoner and carried to *Babylon*; *Jerusalem* having been entirely destroyed, and the temple burned^o.

588.

Ezekiel began to appear in the first years of the captivity^p, during which *Daniel* determined the differences that the *Israelites* had among them. It was *Daniel*, who was most express in his prophecies, in marking out the time, when the slavery of the *Hebrews* was to end, the *Messiah* to be born, and the law of *Moses* to give place to a law, which would be both more holy and more lasting^q. And his ability and knowledge having made him known to the king of *Babylon*, he was chosen out to read and explain the characters, which appeared written on the wall of the hall, at a feast which he made for the great men of his court, when they were drinking out of the sacred vessels, which had been taken in the temple at *Jerusalem*. No body else could explain what

¹ 2 Kings xxiv. 5-16.
ther, 2 Chron. xxxvi. 10.

^m Ibid. v. 17-20.

ⁿ His bro-

^o 2 Kings xxv.
Christ, 595, and consequently before the Captivity, according to Marshal.

^p Year before

^q Dan. ix. 24-27. See Prid. Con. P. 1. B. 5. under the year 458, where the completion of this prophecy is fully proved.

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51

these characters signified: But *Daniel* discovered in them a dead warrant for the king^r, which was immediately executed at the taking of *Babylon*, which *Cyrus* made himself master of, [that very night^f], and afterwards gave the *Jews* their liberty. This *Cyrus* put an end to the kingdom of *Babylon*, he having been raised up by God to punish those kings, for having burned the Temple at *Jerusalem*. This prince favoured the *Israelites*.

Year be-
fore Christ.
588.

HAD the *Jews* been less *slow of heart to believe*, THE the terrible revolution, which laid desolate that SIXTH promised land, which God had put them in pos- AGE OF session of, by so many miracles, would have been THE enough to have convinced them, that *that* was WORLD. only the shadow of another more happy country. From the For what calamities had they not undergone in end of the this very country, where they were to have been captivity of happy, even before they were carried into cap- Babylon, to tivity? Could wars, defeats, long slaveries, a se- the birth of vere exercise of authority in their own kings, and JESUS CHRIST. at last the destruction of *Jerusalem*, the burning of the Temple, and the carrying away of the people into a strange land, could these be the things, in which such magnificent promises, as those were which God had so often repeated to their fathers, were to terminate? It is easy to perceive, that they pointed at something else. But because these mystical figures, which represented JESUS CHRIST, were not yet completed, it was necessary that the republick of the *Hebrews* should still subsist, and the Temple be rebuilt; and *Cyrus* therefore became the restorer of them. He gave the *Jews* leave to return into *Judea*, and to rebuild the city of *Jerusalem* and the Temple^r. *Zerubbabel*, the son of *Salathiel*, and *Jeshua*, the son of *Jozadack*, the high priests, were the di-

^r Dan. v.

^f See Prid. Con. P. i. B. 2. under the year 543, in which year he places it.

^t Ezra i. ii.

^rear be-
fore Christ

535.

520.

rectors of it; and they began with raising an altar to God, and re-establishing the daily sacrifice ^u.

The next year they laid the foundation of the Temple, and were hindred in their work by the malicious reports, which their enemies made of it to the court ^w. But *Darius* the son of *Hystaspes* gave them leave to finish it in the second year of his reign ^x.

520. *Haggai* and *Zechariah* prophesied at this time; and *Malachi*, [some time after ^y.]

336. THE *Jews* were two hundred years subject to the *Persians*, who subdued almost all the *East* to their dominion. And *Darius* their last king, having sent *Sanballat* to be governor of *Samaria*, this commander married his daughter to *Manasses*, the brother of *Jaddus*, the high-priest at *Jerusalem* ^z, which alliance made *Manasses* odious to the *Jews*. It was about this time, that God made use of *Alexander the Great*, son of *Philip* king of *Macedon*, to overturn the Empire of the *Persians*. In his passage from *Greece* into *Asia*, he came to *Jerusalem*; where he was shewn the prophecies 332. *Daniel* had made, of the establishment of a new empire, which was to be founded by him ^a. This made him treat the *Jews* well, and have a respect for their religion, and their Temple: And *Sanballat* got leave of him, as he had already done of *Darius*, to build a temple ^b on mount *Gerizim* like that at *Jerusalem*; and gave the high-priesthood of it to his son-in-law *Manasses*.

^u Ezra iii.

^w Ezra iv.

^x Ibid.

^y He wrote his book

An. 397. Marshal, An. 428. Prid. Con. P. 1. B. 6. under this year.

^z Neh. xiii. 28. The Dean of Norwich places this marriage, An. 409. and gives his reason for it, Con. P. 1. B. 6. under that year.

^a Dan. viii. ix.

^b But Prideaux says, that Josephus is mistaken in saying Sanballat had leave of Alexander to build this temple, it having been built before this time; and that therefore the petition of the Samaritans to him, must have been for some other favours. Prid. Con. P. 1. B. 7. under the year 332.

Alexander

Alexander made himself master of all the *East*, Year be-
and destroyed the *Persian* empire, which *Cyrus* fore Christ.
had founded^c: But he did not long enjoy his con- 332.
quests. He died^d, and his captains dividing his
empire among them, *Egypt* fell to the *Ptolemies*,
and *Syria* to the *Seleucidæ*. And the *Jews* being
situated between these empires, were often ill-
treated by the Sovereigns of both of them. Their
religion also was cruelly persecuted, especially un-
der *Antiochus*, who was of the race of the *Seleu-
cidæ*.

W H E N this persecution was come to the
highest, *Mattathias* killed *Antiochus*'s officer, who
forced the *Jews* to offer sacrifice to idols^e. Then
he fled from the city of *Modin*, and having ga-
thered together a company of *Jews*, despised the
king's threatnings. He had five sons equally wise
and valiant, of whom *Judas*, surnamed *Macca-
beus*, *Jonathan* and *Simon*, were the most confi-
derable^f. Their father with his last breath ex-
horted them to defend their religion and liberty^g:
And *Judas* accordingly put himself at the head of
the *Jews*, gained several victories over *Antiochus*'s
lieutenants, purify'd the temple, and re-establish'd
the worship of God^h. The name of *Maccabees*,
which was given to these brothers, is thought to
have been taken from their having born these
four letters, *M. C. B. I.* in their standards;
which in *Hebrew* are the first letters of this pas-
sage in Scripture, *Mi Camoca Baelim, Jehovah*;
that is, *who is like unto thee, O Lord, among the
mighty ones*ⁱ? They were also called *Asmonæans*;
which term some derive from the *Hebrew* word
Hafidim, of which the *Greeks* make *'Ασιδαιοι*, that

166.

165:

^c 331. Prid.
v. 2, 3, 4, 5.
xv. 11.

^d An. 323.
^e Ibid. v. 50-70.

^e 1 Mac. ii. 15.
^h 1 Mac. iii-viii.

^f Ibid.
ⁱ Exod.

Year before Christ. 165. is to say, *holy and religious men*^k. These *Asmonæans* having driven the *Syrians* out of *Judea* reigned in it two hundred years^l. As they were of the tribe of *Levi*, the scepter was now departed from the tribe of *Judah*; for the *Jews* then lived according to their own law. It is true indeed, that the princes of the house of *David* no longer governed them, but yet as their republick still subsisted, the time was not yet come, in which the *Messiah* was to be born according to the prophecy of *Jacob*; who marks out the time of his birth to be, when the republick should be ready to be destroy'd.

161. *Judas* was succeeded by *Jonathan*^m. The *Jews* were at this time always at war with the *Syrians*, and annexed the high-priesthood to the sovereign authority. And in the time that the *Syrian* princes flourished, *Onias*, the son of *Onias the Third*, high-priest, seeing that *Antiochus* had given the dignity of the high-priesthood to the wicked *Alcimus*,
149. went into *Egypt*, and having no farther hopes of getting the high-priesthood, which was now in the possession of the *Asmonæans*, he got leave of *Ptolemy Philometor* to build a temple at *Heliopolis*, like that at *Jerusalem*, and was himself made the high-priest of it.

144. *Jonathan* was succeeded by *Simon*ⁿ.

135. *Simon* by his death left the command to *John Hircanus*^o.

^k The *Assidæans*, *Chasidim*, or *Asmonæans*, were not the *Macca-bean* brothers themselves, but a particular sort of men who joined them; and were so called, on the account of their very rigorous observance of traditions, as well as the law. *Prid. Con. P. 2. B. 3.* under the year 167.

^l The *Asmonæans* reigned but 120 years, viz. from the year before Christ, 166, to the year before Christ, 37. exclusive. *Ibid. B. 3, 4, 5, 6, 7.* ^m *Mac. ix-xii.*

ⁿ *Mac. xiii. xiv. xv.*

^o *Mac. xvi.*

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55

John Hircanus destroy'd the temple of the *Samaritans*, two hundred years after *Sanballat* had built it. He also subdued the *Idumæans*, forced them to be circumcised, and by this means incorporated them with the *Jews*.

Year be-
fore Christ.
130.

Judas Aristobulus, successor to *Hircanus*, changed the form of the government, and made himself king.

107.

AFTER him reigned *Alexander Janneus*.

106.

Hircanus [the second] succeeded *Alexander*, but his brother *Aristobulus* disputing the crown with him, this difference gave occasion to the *Romans*, to come and subdue *Judæa*.

79.

Pompey took *Jerusalem* and the Temple, deposed *Aristobulus*, deprived *Hircanus* of the crown, and leaving him only the high-priesthood, made the *Jews* tributary to the *Romans*. From this time the republick of the *Hebrews* grew every day weaker and weaker, till at length the *Messiah* being come, it was entirely destroy'd, as *Jacob* had foretold.

63.

Crassus going to make war upon the *Parthians*, entered *Jerusalem*, and plundered the Temple.

54.

Cæsar and *Pompey* raised a civil war in the *Roman* empire, in which the former was victorious. He had, at the beginning of the war, sent *Antigonus* the son of *Aristobulus*, into *Judæa*, to draw it off from *Pompey's* party. And as soon therefore as *Cæsar* became master of the empire, *Antigonus* preferred complaints to him against his uncle *Hircanus*, and against *Antipater* his first minister. This *Antipater*, by nation an *Idumæan*, was the father of *Herod the Great*, and had the address to get into *Cæsar's* good graces, and obtain of him, a confirmation of the high-priesthood to *Hircanus*, and the government of *Galilee*, for his son *Herod*, who was yet very young.

49.

45.

Year be-
fore Christ.

44.

Cæsar was killed in the senate; and *Octavian* his nephew and heir came into *Italy*, put himself at the head of his troops, and having struck up a league with *Mark Anthony* and *Lepidus*, formed the *Triumvirate*. Afterwards he declared *Cæsar's* murderers enemies to the republick, and made war upon them.

43.

Antipater having been poisoned, *Herod* got the friendship of *Anthony*, and married *Mariamne* grand-daughter to *Hircanus*. But *Pachorus*, the son of the king of the *Parthians*, having made himself master of *Syria*, entered *Palestine*, deposed *Hircanus*, cut off his ears in order to render him incapable of exercising the office of high-priest ever after, carry'd him away captive, and put *Antigonus* in his room. And this invasion of the *Parthians* having forced *Herod* to fly, he therefore came to *Rome*, and by the favour of *Anthony*, obtained the kingdom of *Judea*: and *Antigonus* was declared an enemy, for having served the *Parthians*.

40.

37.

Herod came and besieged *Jerusalem*, took it, and by his intrigues prevailed on *Anthony* to have *Antigonus* beheaded. Thus the scepter fell into the hands of a foreigner; since *Antipater*, *Herod's* father, was an *Idumæan*. And this prince put *Hircanus*, who had been set at liberty, to death. The son he had by *Mariamne*, and to whom he could not refuse the dignity of the high-priesthood, was likewise by his own order stifled in a bath; and he never after gave this office to any, but persons of an obscure birth.

27.

THE *Triumviri* having quarrelled among themselves, *Lepidus* was driven away, *Anthony* overcome, and *Octavian* remained master of the empire, and was surnamed *Augustus*. This great prince finished the civil and foreign wars, and procur'd

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cur'd that universal peace, in which, it pleased God, the *Messiah* should come into the world. Year be-
fore Christ.
26.

NOTWITHSTANDING the friendship *Herod* had had with *Anthony*, he had the address to insinuate himself into the favour of *Augustus*, and he continued the kingdom of *Judæa* to him. After this he put *Mariamne* to death, and having now nothing to fear, he was no longer very scrupulous and exact in his observance of the manners and ceremonies of the *Jews*. Nevertheless, he rebuilt the Temple: and it was of this work of his, that the *Jews* spake, when they told JESUS CHRIST in the Gospel, that *the temple was forty and six years in building*^P: and his own family suffered more by his cruelty than any other; for he destroyed a great many of his own children.

THE time being now approaching, when the *Messiah* was to be born, God chose *Mary* to be his mother. She was to remain a virgin *after she had conceived* by the sole operation of the HOLY GHOST, which was to be a secret; and a marriage therefore was necessary to conceal this condition of a mother and a virgin at once. Accordingly she was espoused to *Joseph*: and then God sent the angel *Gabriel*, to let her know, that he had made choice of her to be the mother of his son, and she immediately conceived. *Joseph* perceiving her to be with child, would not have married her, but that the angel discovered the mystery to him^Q. Every thing in the world now seemed to prepare for the birth of the *Messiah*, at the time, and in the place, the prophets had marked out; and it came to pass accordingly.

A little before the death of *Herod*, *Augustus* resolved to have an account taken of his revenues, his forces, and his subjects, throughout his whole

^P John ii. 20.

^Q Matt. i.

Year be-
fore Christ.

4.

empire; (which reached all over the world,) and *Cyrenius*, or *Quirinius*, the governor of *Syria*, had the charge of that of *Palestine*. Every one was obliged to go and register himself in the city, from whence he originally came; and *Joseph* was forced to leave *Nazareth*, where he lived, to go and register himself at *Bethlehem*, the city of *David*, of whose family the *Messiah* was to be born. *Mary* his wife accompanied him thither: and the time of her delivery being come, she brought *JESUS CHRIST* into the world^r. *Herod* was informed of his birth by the *Magi*, who had been conducted to *Jerusalem* by a miraculous star; and being much affrighted at the news, caused all the children in *Bethlehem*, and its neighbourhood, to be put to death. A little time before, he had killed *Antipater*, his own son. But the child he now aim'd at, escaped his fury. *Joseph* carried him and his mother into *Egypt*, and there continued till the death of *Herod*.

3. *Herod* died, and by will divided his kingdom between three of his sons, which division was confirmed by *Augustus*. *Archelaus* had *Judea* and *Samaria*, under the name of an *Ethnarchy*; *Herod Antipas*, *Galilee* and *Peræa*; and *Philip*, *Ituræa* and *Trachonitis*, with the name of *Tetrarch*: which are titles of honour inferior to that of king. *Joseph* upon his return from *Egypt*, finding that *Archelaus* reigned in *Judea*, retired to *Nazareth* in *Galilee*^f.

THE LAST
AGE OF
THE
WORLD.

From the
birth of
JESUS
CHRIST,
to the pre-
sent time.
An. Dom.

8.

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<sup>r</sup> Luke ii.

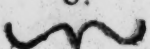
<sup>f</sup> Matt. ii.

*JESUS*



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59

JESUS CHRIST is to last as long. We proceed now *An. Dom.* to a short account of what has passed in this last <sup>8.</sup> age. 

*Archelaus* reigned but ten years: he was banished to *Vienne* in *Gaul*, his kingdom turned into a *Roman* province, *Quirinius* made governor of it, and from this time the *Jews* were absolutely under a foreign dominion. *Quirinius* registered the people a second time, but one *Judas of Galilee* opposed it, and persuaded the people, that it was a mark of shameful slavery, and that it was injurious to God himself, whom alone they ought to acknowledge for their sovereign.

*Augustus* died, and was succeeded by *Tiberius*; who sent *Pilate* to be governor of *Judæa*.

14.

IN the fourteenth year of the reign of *Tiberius*, *John the Baptist* began to preach. The republick of the *Hebrews*, as has been often said, prepared the way for the *Messiah*, and its history was a picture of all that was to come to pass: but the time, when the *Messiah* thought fit to appear, being now come, it pleased God to point him out by some testimonies, which were more expressive and clear. *John the Baptist* was chosen to be his forerunner, and his birth was made very glorious by miracles. For it was foretold to his father, who for doubting the truth of it, was struck dumb; he was born of a woman, who was past the age of bearing children; and as soon as he was born, his father's speech was restored to him<sup>t</sup>; and so many miracles produced a general joy and wonder, and great assurances were formed of his grandeur. *John the Baptist* therefore prepared the *Jews* by the baptism of repentance, which JESUS CHRIST himself thought fit to receive<sup>u</sup>. And now it was that the divine WORD became visible to men,

28.

30.

<sup>t</sup> Luke i.

<sup>u</sup> Matt. iii.

and

*An. Dom.* and after having instructed them hitherto, only inwardly by their reason, began now to instruct them with words, and sensible examples. But the manner in which He himself lived in the world, was the chief instruction that he gave it. This was adapted to the capacity of the dullest minds; neither industry, nor learning, nor knowledge were necessary in order to comprehend it: it was sufficient of it self to point out to the guilty and the infirm, (such as we are) what is necessary to be done, in order to a good life. For it is with us, as with the patients, to whom the physicians forbid the use of good things, because they are unhealthful for them, and prescribe others which are disagreeable and bitter. And in like manner, JESUS CHRIST forbade *Christians* the immoderate use of riches, joy, and pleasures, and prescribed to them poverty, tears, and sufferings. He himself spent his life in fastings, retirement, poverty, persecutions, and fatigues; and at last submitted to be condemned to the most shameful punishment. This is the true pattern, and infallible rule of life for *Christians*; this is what we must attend to, if we would become worthy of eternal life, and penetrate into the true sense of the Holy Scriptures.

33. AFTER JESUS CHRIST had preached the Gospel for three years, he was offered up upon the cross, at the very time, day, and hour, which the prophecy of *Daniel*, and the ceremonies of the passover, marked out for it<sup>w</sup>. It was exactly the very day and hour, that the *Jews* sacrificed the Paschal-lamb in the Temple, as I have proved, in my *Historical treatise of the ancient passover of the Jews*. This precious death fell in the thirty-third year of the *Christian Æra*.

<sup>w</sup> Matt. xxvii.



## Chap. II. *the Holy Scriptures.*

61

THUS have I given a very imperfect sketch of *An. Dom.* the things which are contained in the Scriptures *33.* to which I refer the reader. But, as all this history has a relation to the great work of the redemption of the world, it may not be improper here, to explain a little the œconomy of it. Sin could not escape unpunished; the justice of God demanded vengeance on it; and JESUS CHRIST could no otherwise expiate the sins of men, which he had taken upon himself, than by his sufferings, and the shedding of his blood. And he therefore put himself in the room of those naturally impotent victims, which had hitherto been offered. But being of a different nature from those animals, which could not restore themselves to life, He was indeed offered up, but then He soon rose from the dead, and ascended into heaven\*. By this, He opened a way thither, and gives all those an assured hope of being received into it, who believe in him, and imitate his life, that is, who are united to him by faith, and an holy conversation.

TEN days after his ascension into heaven, that *Divine Spirit* which had given beginning to the world, and life and fecundity to the earth and waters, descended upon the Apostles, on the day of *Pentecost*. This was the day, on which the *Jews* offered up to God the first-fruits of their grain, and on which they had received the law on mount *Sinai*: And this very day became as it were the creation of a new world. The Church was formed; the Apostles became other men; their minds were enlightened, their hearts became intrepid, and their tongues eloquent. They published the Gospel, and an innumerable multitude of people received it †: And which was the triumph of the

\* Acts i.

† Acts ii.

*An. Dom.* grace of JESUS CHRIST, *Saul*, his most obstinate persecutor, became, under the name of *Paul*, the most zealous of his preachers <sup>2</sup>.

35. *Tiberius* died. He had ordered *Pilate*, who had had the weakness to condemn JESUS CHRIST to please the *Jews*, to come and justify himself against the accusations, which the *Jews* themselves had brought against him: And banishment was the punishment of his crimes. *Caiaphas* too, who had judged JESUS CHRIST to have been worthy of death, was punished with the loss of the High-priesthood. *Tiberius* was succeeded by *Caligula*, who set at liberty *Agrippa*, grandson to *Herod the Great*, whom *Tiberius* had kept in captivity; and with his liberty he gave him the Tetrarchy of *Philip*, who was lately dead, adding to it the title of King.

39. THE promotion of this prince raised the envy of *Herodias*, the wife of *Herod Antipas*, who had beheaded *John the Baptist*; and she forced her husband to go to *Rome*, in order to obtain the same title. But far from succeeding in his attempt, he was deprived of his principality, which was given to *Agrippa*, and he banished into *Gaul*.  
40. Thus had the murderer of *John the Baptist*, and the judge of JESUS CHRIST, the same fate.

41. *Claudius* succeeded *Caligula*, confirmed *Agrippa* in his kingdom, and added *Judea* to it. And this king having killed *St. James*, and put *St. Peter* in prison, died smitten of the angel of the Lord <sup>2</sup>.  
44. He left three daughters and one son, called *Agrippa the Young*, to whom *Claudius* gave the kingdom of *Chalcis*, which *Herod* his uncle had possessed.

54. *Nero*, who succeeded *Claudius*, cruelly persecuted the *Christians*, and put *St. Peter* and *St. Paul* to death. And his crimes having made him abhorred by mankind, he killed himself.

<sup>2</sup> Acts ix.

<sup>2</sup> Acts xii. 23.



## Chap. II. *the Holy Scriptures.*

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AFTER *Nero*, *Galba* reigned.

*Galba* was succeeded by *Otho*, who lost both his crown and his life by the hands of *Vitellius*, after he had reigned eight months.

An. Dom.

68.

69.

*Vespasian* was proclaimed Emperor. God made use of this prince, and his son *Titus*, to punish the *Jews*. They besieged and took the city of *Jerusalem*, and notwithstanding the orders and care of *Titus* to the contrary, the Temple was destroyed; and according to the prediction of *JESUS CHRIST*, *there was not left one stone of it upon another*<sup>b</sup>. This Temple had been, as it were, the place appointed for the several figures, which pointed out the coming of the *Messiah*, and being now become useless, since He was come, it was destroy'd. And for the same reason, the republick of the *Hebrews*, which was established with the same view, was also brought to nought. They had now no longer any prince or commander among them: Even the posterity of *Herod* were buried in the ruins of *Jerusalem*.

70.

*Agrippa* who was the only remains of that family, and who was the son of *Drusilla*, the sister of *Agrippa* surnamed *the Young*, perished in an eruption of mount *Vesuvius*. And that the *Mosaick* worship might be absolutely abolished, at the same time that the Temple at *Jerusalem* was destroy'd, *Vespasian* ordered *Lupus*, the governor of *Egypt*, to destroy the Temple which *Onias* had built. And this Emperor put all the spoils of *Judea* into *The Temple of Peace*, at *Rome*, and ordered the *Jews* to pay the tribute of half a shekel, which they before paid to the Temple, to the *Capitol*; God being now so angry with this unhappy people, that he would no longer receive any tribute from them. This was the seal of the rejection of the *Jews*, who now ceased to be

<sup>b</sup> Luke xix. 44.

the

*An. Dom.* the people of God, were from henceforward dispersed and hated every where, and thereby verify'd the threatnings, which *Moses* had declared against them, if they did not hearken to *The Prophet*, which would be sent unto them; that is, *JESUS CHRIST*. It would be in vain to relate all that they suffered: The number of those who perished in *Jerusalem*, and were massacred in *Judea*, was above thirteen hundred thousand.

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### C H A P. III.

*A short view of the whole World. A particular view of the Holy Land.*

**G**EOGRAPHY ought always to follow Chronology. Without it, history is very obscure; for we can have but very confused notions of facts, unless we know the time, and place, when, and where, they were transacted. And therefore after having given a chronological abridgment of the history of the *Hebrews*, I proceed now to give the reader a view of *Palestine*, where all those things the Scriptures mention, were performed: And that this view may be the more intelligible, I shall first give him a general and short description of the whole world.

Plate 2.

**T**HE earth which we inhabit, is round, and resembles a bowl: The figure of it is represented at the top of the map, hereunto annexed. It is divided into two opposite parts, which are called *Hemispheres*. That marked A, is called *The lower*, because under that, which we inhabit. It was unknown to the ancients: *Americus Vesputius* dis-

c Deut. xviii. 15.

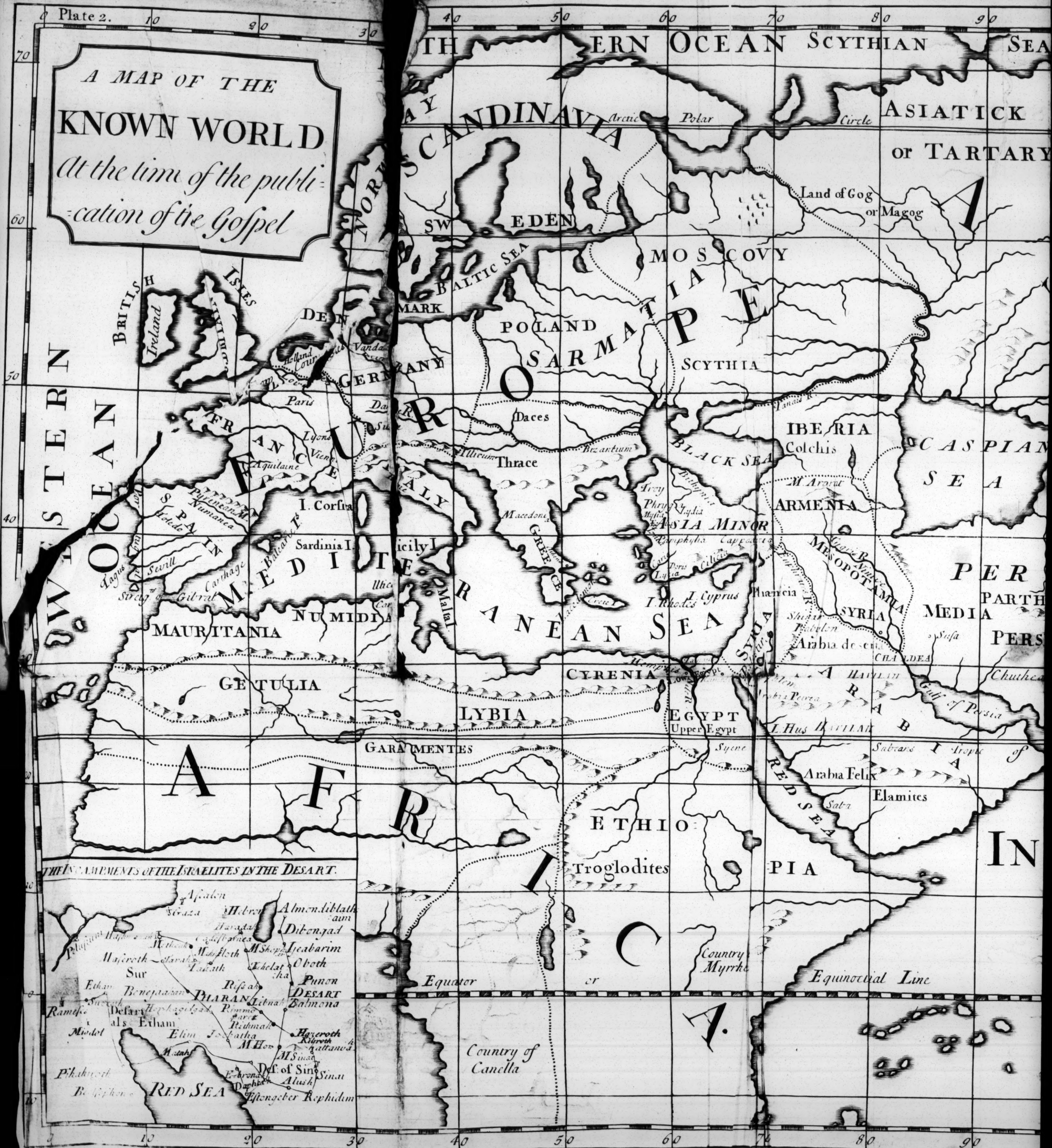
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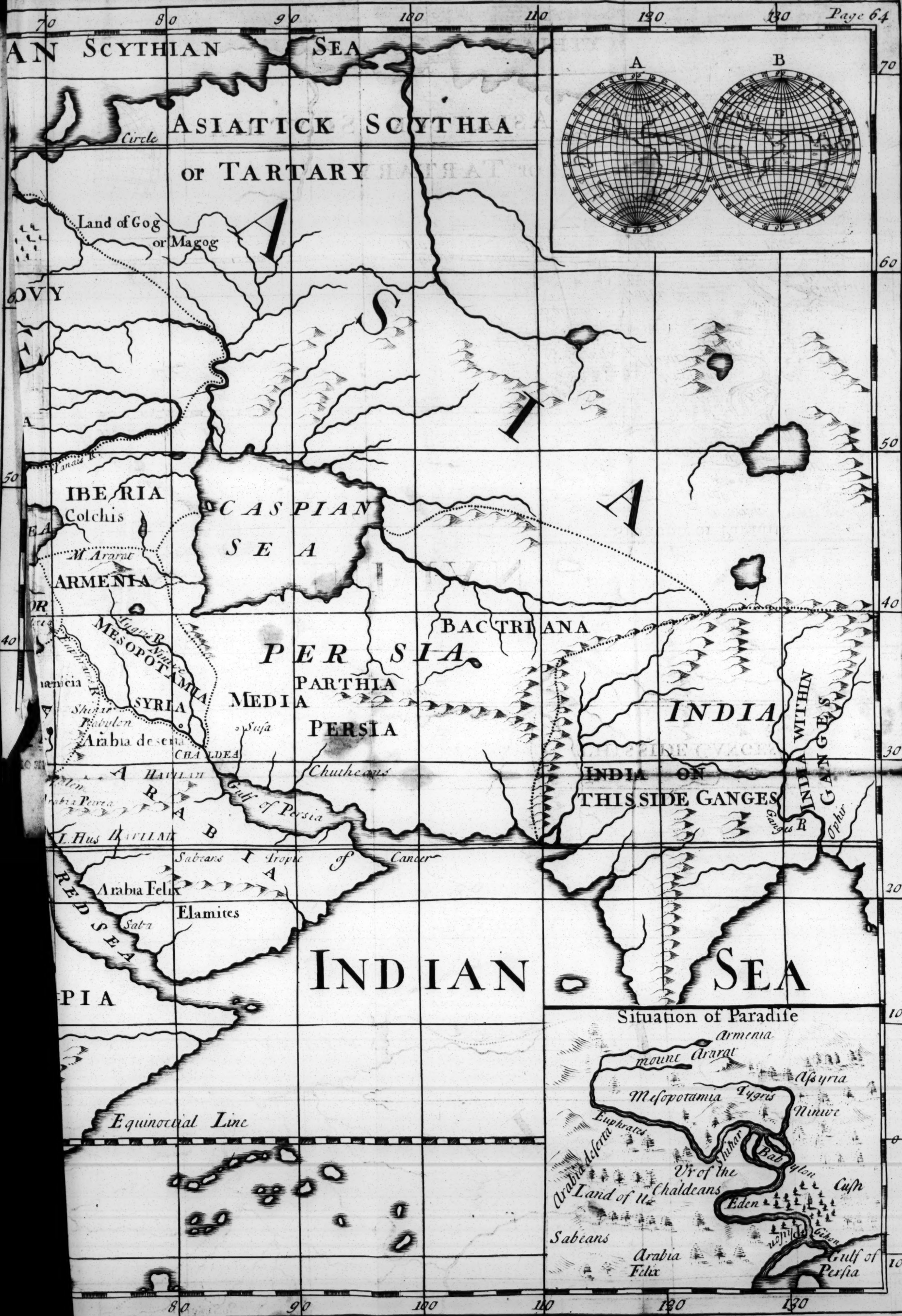


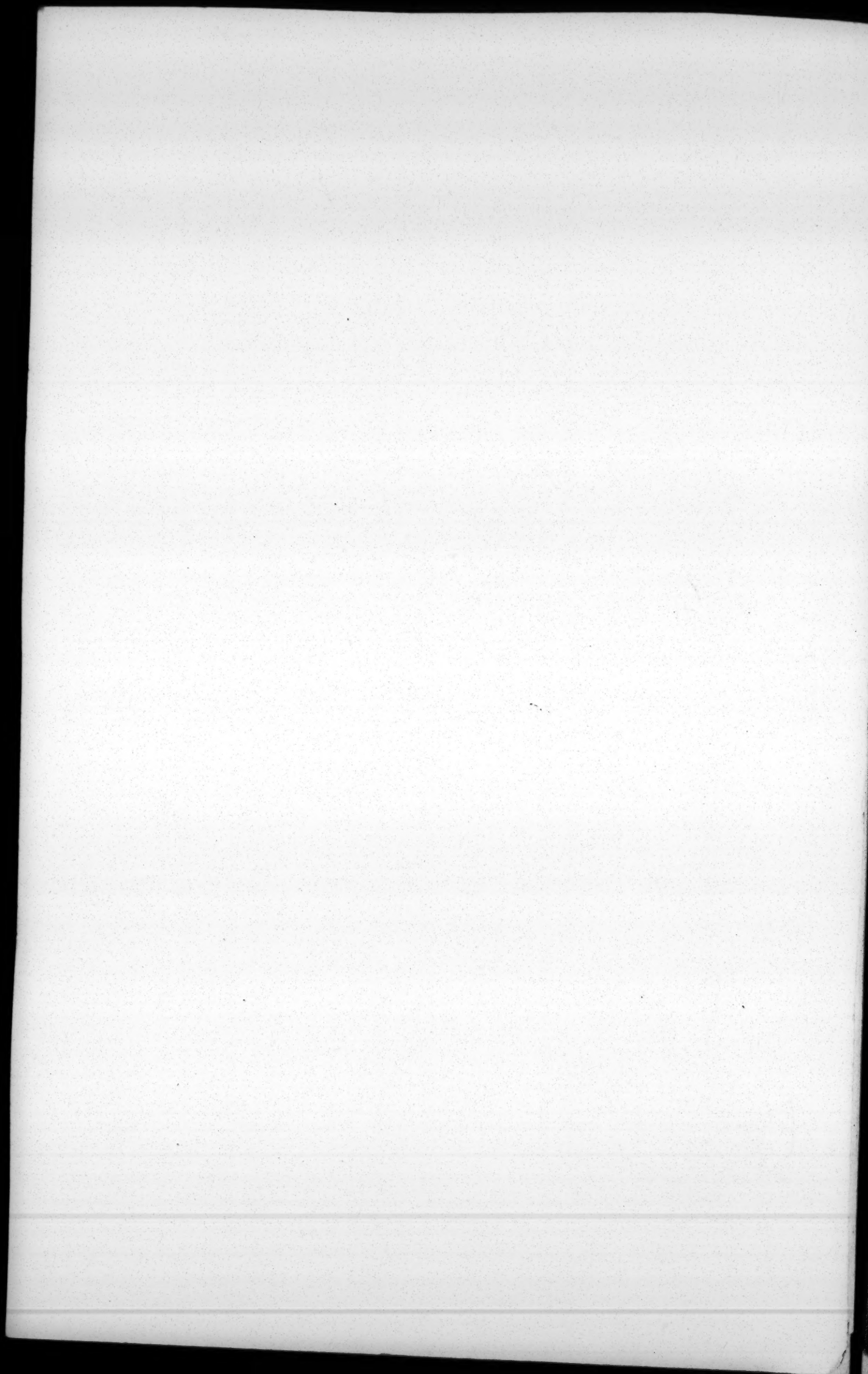


A MAP OF THE  
KNOWN WORLD  
*At the time of the publi-  
cation of the Gospel*











### Chap. III. *the Holy Scriptures.*

65

cover'd it, and from his name it is called *America*. Neither the Scripture, nor prophane antiquity say any thing of this part of the world, because it was not then discovered.

THE second *Hemisphere*, marked B, is divided into three parts, *Europe*, *Asia*, and *Africa*. It is certain that these three regions were peopled by the three sons of *Noah*, *Shem*, *Japhet*, and *Ham*. The learned *Bochart* has solidly proved it, in his book entituled *Phaleg*.

*Europe* is bounded to the South, by the *Mediterranean* sea; to the West and North, by the *Ocean*; and to the East, it joins to *Asia*. The most considerable parts of *Europe*, to the West, are *Spain* and *France*, washed by the *Ocean* and *Mediterranean* sea; and along the *Northern* sea, are *Holland*, *Norway*, *Sweden*, *Denmark*, a part of *Germany*, *Poland*, and *Moscovy*.

The islands in the northern Ocean are *Great-Britain* and *Ireland*. The *Mediterranean* sea washes *Italy* and *Greece*. This sea has in it several islands, which belong to *Europe*, as *Crete* and *Sicily*. The island of *Malta* is near the last of these. This is the island, in sight of which the ship *St. Paul* was in, was ship-wrecked, and here he came ashore<sup>d</sup>. The ancients called all those people *Germanians*, who inhabited the countries which lay between *Italy* and the North: And beyond them, were the *Sarmatians* and *Scythians*.

*Greece* was a famous part of ancient *Europe*. Among its cities, *Athens* was the most illustrious. The *Greeks* entered *Asia*, and possessed a considerable part of it. The *Lacedemonians*, and *Macedonians*, made themselves famous; the former for the singular form of their republick, the latter for their victories and conquests.

<sup>d</sup> Acts xxvii.

Asia.

The situa-  
tion of the  
garden of  
Eden.

BUT of all the parts of the world, *Asia* was at first the most famous. It was not only the first peopled of any; but it likewise sent inhabitants into all the rest. Religion, laws, empires, had their beginnings there. It is certain that the first man was made there in the terrestrial paradise; but there is nothing more difficult than to find out where this terrestrial paradise was. And therefore among that infinite variety of opinions, which prevail among learned men, I will here confine my self to that of the illustrious Mr. *Huet*, Bishop of *Avranches*. He pretends, that the terrestrial paradise was situated upon that channel which is formed by the *Tigris* and *Euphrates*, after their union; in the place where this river, after having run towards the West, turns about towards the South, and returns towards the East. But the difficulties about this situation, are too important not to deserve our attention; and I will therefore examine into all that the Scripture says about this earthly paradise. Its own terms are, *The Lord God had in the beginning planted a garden of pleasure*<sup>e</sup>. In the *Hebrew* it is, *The Lord God planted a garden Eastward, in the land of Eden*. The difference of these versions arises from the words *Eden* and *Kedem*. The former may either signify *pleasure*, or some particular *country*: And the latter, either *The time which went before it*, or *The East*. I am of opinion that the word *Eden*, may here signify some particular *country*, which had this name given to it, on account of its fruitfulness. And in like manner by the word, *Kedem*, I understand *The East*.

The Scripture goes on, *And there he put the man whom he had formed*: and adds<sup>f</sup>, *There went out of this place of pleasure, a river, which was divided into four heads*. But the translation would be

<sup>e</sup> Gen. ii. *Vulgate*,

<sup>f</sup> Gen. ii. 10. *Vulgate*.



more literal, if it was, that the river *went out of the land of Eden*. It may well be supposed, that the words *went out*, here signify *running*; that is to say, that this river did not rise in the garden of *Eden*, but that it passed through it, and that from thence it ran into another country, in which paradise was situated; it being probable that the *delightful garden* took up only a part of the land of *Eden*. It is likewise very plain, that these *four heads* are four channels or streams: Those of *Tigris* and *Euphrates* before their union, make two of them; and they make the other two, when they come to divide. The reader needs only to cast his eye upon the square marked out, in the second plate, to understand this. It is a contracted copy of that plate, which the learned author I am speaking of, has put at the beginning of his work. He proves, that the course of these rivers has been since changed, either through length of time, or by their having been cut through, by order of the kings or inhabitants of these countries, either to water some neighbouring lands, or to lessen their impetuosity. And in this place, I have likewise placed the land of *Uz*, (which is so famous for the birth of *Job*) in *Arabia*, towards the East; having *Mesopotamia* to the North, *Arabia Felix* to the South, *Syria* and *Palestine* to the West, and *Chaldea* to the East, of it.

One of these streams, says the Scripture, <sup>8</sup> is called *Phison*, that is it which runneth round the whole land of *Havilah*, where there is gold. And the gold of that land is excellent, there is *Bdellium* and the *Onyx-stone*.

THE river *Phison* is the western stream of this river, after it is past paradise. *Moses* calls it *the first*, because it was nearest him, when he wrote *Genesis*. There are two countries called *Havilah*

<sup>8</sup> V. 11, 12. Vulgate;

or *Chavilath*; (for the word is written in *Hebrew* both these ways) one upon the eastern shore of the *Red-sea*, which took its name from *Chavilath*, the son of *Jectanis*; the other bordering upon *The gulf of Persia*, which was inhabited by *Havilah*, the son of *Cush*<sup>h</sup>. It is of the latter, that this passage of Scripture is to be understood. It is evident enough, that it was not far from the *Persian* gulph, from hence, That in relating the boundaries of *Arabia*, it is opposed to the desert of *Shur*, which was near *Egypt*. The *Sabæans* were not far from it, and all antiquity testifies, that their country abounded with *gold*; and it is most probable, that the *Magi*, who came to bring *gold* to JESUS CHRIST, were of this country.

BESIDES *gold*, the land of *Havilah* had *bdellium*: But what this is, is not agreed. Some will have it to be a precious stone; others, an odoriferous gum; others a pearl. Which difference agrees mighty well with the opinion I am contending for: For it is certain, that there were a great many perfumes in *Arabia*, and that some of the finest pearls in the world are fished up in the gulph of *Persia*. This last sense seems to me to be the most natural: Whence it is, that the Scripture says, that *Manna*, which was a sort of dew, or hoar-frost, was like *bdellium*<sup>i</sup>. Nothing can more resemble pearls, than the drops of dew. And as to the *Hebrew* word *Schobam*, it is in the *Vulgate* translated *Onyx-stone*: And *Pliny* assures us, that there were none to be found, but in *Arabia*.

The name of the second river is *Gibon*, the same is it which runneth round the whole land of *Ethiopia*<sup>k</sup>. In the *Hebrew*, it is *The land of Cush*. This is the eastern branch of the river of paradise, which discharges it self into the *Persian* gulph.

<sup>h</sup> Gen. x. 7.

<sup>i</sup> Num. xi. 7.

<sup>k</sup> V. 13. *Vulgate*.



Besides that part of *Africa*, which is now called *Ethiopia*; this name was formerly given to a country, which was in the neighbourhood of that gulph. *Josephus* and several others have thought *Ethiopia* joined to the *East-Indies*; and even *Pausanias* and *Philostratus* have pretended, that the *Nile* took its rise from the *Euphrates*. But Mr. *Huet* proves, that the name of *Cush* was given to the country we are treating of, as well as to *Ethiopia*, and shews it was the same place the Scripture calls *Cuthah*<sup>1</sup>, from whence the *Cuthæans* came, who were sent to repeople *Samaria*, when the ten tribes were carried into captivity. And *Bochart* proves, that the present *Ethiopia* was formerly called *The land of Lud*. So that it is a mistake, to take the river *Gibon* for the *Nile*, which really has its rise in the country we at present call *Ethiopia*.

*The third river is the Tigris, which runs along by Assyria, and the fourth is Euphrates.* The Hebrew name for the *Tigris* is <sup>m</sup> *Chiddezel*, from whence comes that of *Diglath*, which is the name the eastern people give it to this day; and that of *Diglito*, which *Pliny* tells us was given it in his time; *Moses* says that it was towards the *Assyrians*.

AND indeed, the country which the *Tigris* waters, is the ancient *Assyria*, where *Nineveh* stood, whose Princes having conquered the neighbouring provinces, founded the famous empire of the *Assyrians*. The Hebrew here again gives more light to the thing, and says, that this river, that is, *The river Tigris runs towards Assyria eastward*; which shews that the stream of the *Tigris*, before it joins the *Euphrates*, is to the eastward with relation to that river, which is to the West with respect to the *Tigris*. And *Moses* adds, that it comes from *Assyria*. It is there that

<sup>1</sup> 2 Kings xvii. 24.<sup>m</sup> Hiddekel, Eng. transl.

the *Tigris* has its rise, to the North of the land of *Eden*. As for the *Euphrates*, it yet preserves the name which is given it in *Genesis*.

THE bounds that I have set my self in this work, will not permit me to answer all the objections which may be made against this opinion. All I propose here, is only to give a plan for beginners; they may afterwards go to the fountain-head; and they will find in the work of the illustrious author, from whom I have drawn what I have said, all that can be known of the terrestrial paradise. There is likewise in *Bochart's* works, as they are reprinted at *Utrecht*, a learned treatise upon this subject, which establishes the opinion of *Mr. Huet*.

Adam's  
habitation  
after the  
fall.

AFTER what has been said of the situation of the earthly paradise, it is not to be doubted, but that *Adam*, and the other patriarchs after him, dwelt in *Asia*. What the Scripture says of the ark, shews that it was built in the neighbourhood of *Babylon*, round about which there was a great quantity of Cypress-trees (which the Scripture calls *Gopher-wood*) of which *Noah*, by the command of God, built the ark. This wood is well known to be incorruptible. *It has*, says *Vitruvius*, *a bitter sap in it, which hinders worms from breeding in it, and consequently it does not rot: whence it is, that things made of this wood will last for ever*. And therefore it ought not to surprize us, that the ruins of the ark should last for so many ages, as according to the testimony of *Josephus*, and several other most ancient authors, they did. [Nor should we be surprized at the weak cavils some raise against the Scriptures, from the *Mosaic* account of the ark, as if it were absurd and incredible; for it is demonstrable, that a vessel of the dimensions the ark is said to have been of, could contain more than is said to have been contained



tained in the ark; and it is easy to imagine, of what form it might have been, so as to answer all objections.

THE dimensions of the ark are said to have been these, *three hundred cubits in length, fifty in breadth, and thirty in height*<sup>n</sup>. Now an *Hebrew* <sup>The dimensions of the ark.</sup> cubit, being at least (for there is no occasion for understanding it of an extraordinary cubit) twenty *Paris* inches, as will appear hereafter; 300 cubits make just 500 *Paris* feet, and 50 cubits make a little more than 83 *Paris* feet. And if then we multiply the length by the breadth, we shall find the ark contained 41500 *Paris* feet; which if again multiplied by 50, (which is the number of feet contained in 30 cubits, which is the height of the ark,) the whole of it will appear to contain<sup>o</sup> 2075000 solid *Paris* feet<sup>p</sup>, if we judge of it, as of any other body of those dimensions.

AGAIN, we judge of the capacity of vessels, by the tuns they contain, and the weight of a *Paris* tun is 2000 *Paris* pounds. Now a solid cubick foot will at least contain 70 pounds of water; (I say, at least, because I am not rigorously exact, nor do I consider the difference between salt and fresh water) and if therefore we multiply 2075000 by seventy, the product will be 145250000 pounds weight of water, which if reduced to tuns by dividing it by 2000, it will appear that the ark contained 72625 tuns<sup>q</sup>.

AGAIN, the Church of *St. Mary* at *Paris* is 390 *Paris* feet long, and 144 broad, so that the ark was 110 feet longer than that Church, and about 60 narrower<sup>r</sup>.

F 4

THE

<sup>n</sup> Gen. vi. 15.      <sup>o</sup> *De Tabernaculo*, l. 2. c. 2. §. 1.

<sup>p</sup> The *Paris* foot is near  $\frac{1}{3}$  bigger than the English.      <sup>q</sup> *Ibid.*

<sup>r</sup> And thus *St. Paul's Church*, London, is said (*Strype's Survey of London*, v. 1. p. 156) to be only 500 English feet long, within the

*The things  
contained  
in the ark.*

THE things said to be contained in the ark<sup>f</sup>, are, (as I understand it) one pair of every species of unclean animals, and seven pair of every species of clean animals<sup>g</sup>; and provision for them all, for the time they were to stay in the ark, which was one whole year. The former of these does indeed, at first view, appear to be almost infinite; but as *Wilkins* observes, if we thoroughly consider it, and come to an exact calculation, we shall find the number of species of animals, to be much smaller than we expect, and not to amount to one hundred species of quadrupeds, or two of birds. And out of these must in this case be excepted, all animals that can live in the water, as fishes and water-fowl; and all animals that proceed from a mixture of different species, as mules. And it must be considered, that there are some animals, which change their colour, size, and shape, by changing their climate, and by that means seem to be different species in different countries, when they are the same. The Zoologists reckon but 170 species in all; which if considered, we may well allow all the animals not to have been more than equal to 200 oxen; and as an ox is not three times as big as an horse, we may therefore compute the whole at 500 horses. Now if we divide 41500 (which is the number of square *Paris* feet contained in each floor of the ark) by 500, we shall find that one floor of the ark was big enough to allow the space of 83 *Paris* feet (that is, a room of nine foot square) to every horse<sup>v</sup>; which is more than enough, allowing for the room each

*the walls, and 88 English feet high within, in the middle Isle; and therefore the ark must have been longer than that Church is within, from East to West, and broader than the body of that Church is high in the inside, and about 54 English feet in height.*

<sup>f</sup> Gen. vii. 2.

<sup>g</sup> De Tabernaculo, l. 2. c. 2. §. 1.

<sup>v</sup> Ibid. §. 7.



partition and the supporters of the upper floor must take up. *Buteo* has demonstrated in his book upon the ark, that all the animals contained in the ark, could not be equal to 500 horses. He reduces the whole to 56 pair of oxen, but as he supposes, that there were not seven pair of clean animals in the ark, which I allow there were, we must therefore make allowance for them; which if we do, at the rate of eight pair of oxen, this brings the whole to 64 pair, or 128 oxen; and if then we make one ox equal to two horses; if the ark had room enough for 256 horses, it must have had room enough for all the animals. Whereas we have before demonstrated, that one floor of it had room enough for 500 horses, allowing nine square *Paris* feet to each horse <sup>w</sup>.

WITH regard to their food, hay and forrage do indeed take up much more room than corn, which most animals love better than hay; but *Buteo* observes from *Columella*, that in *January*, 30, and in *March* or *April*, 40 pounds of hay, is as much as an ox can eat in a day: And that a solid cubit of hay, as usually pressed down in our hayricks, does contain above 40 pounds. And therefore a square cubit of hay is more than enough for one ox in one day; nay, I make no doubt, but half a cubit, or somewhat more than 20 pounds would be sufficient. Now the *Roman* foot, which *Columella* used, being less than the *Paris* one, and the *Paris* foot being more than either the *Roman* or *Hebrew* half-cubit, it is from thence evident, that a *Paris* cubick foot must be enough for one ox in one day. And if then, we allow

<sup>w</sup> Ibid. c. 3. §. 3. *And who can question, whether a building as long as St. Paul's Church, and as broad as the middle Isle of that Church is high within, could afford stabling for that number of horses?*

the third floor of the ark to be but 15 *Paris* feet high (which we may well do, seeing the whole was fifty) it will contain 930000 solid feet; which if divided between 200 oxen, each ox will have 3150 solid *Paris* feet of hay; which is more by two thirds than an ox can eat in a year, though we suppose him to feed only on hay, and no grain, which would be contained in a much less compass. As to water, the lower floor of the ark was capable of containing a very great number of tuns, and reservoirs for whatever might be drawn up out of the waters of the flood, with little trouble. For I do not suppose, that the waters of the flood, especially those about *Armenia*, were all salt; if they had been so, they would have destroyed all the river-fish; and been very prejudicial to the plants and trees. And experience daily shews, that the salt and fresh waters often meet, and do not intermix; as appears almost wherever the tide comes up rivers, where it drives back the river-water, without incorporating it with the salt \*.

*The form  
of the ark.*

As to the form of the ark, it is so little ascertained by *Moses*, that he has left every one to his own conjectures concerning it. My opinion of it, is this. I suppose its sides and ends were flat, and cut each other at right angles; for it was not designed for sailing from country to country, but to preserve life; and there is therefore no reason why we should imagine it like our ships. By being flat, it was both more capacious, and less exposed to be blown about by the winds. It appears from *Gen. vi. 16.* that it was divided into three stories or floors, each of which therefore might have been 16 foot high and upwards. And as the word *Tzohar*, which we translate *Window* in the same verse, signifies *Splendor, Light, Noon*, I sup-

\* *De Tabernaculo*, l. 2. c. 2. §. 4.



pose the whole second story (in which I place the animals) to have been quite open all round, except some parts which were grated, to hinder the birds from flying in and out. Otherwise, I cannot see how they could have had sufficient light and air, and a free passage for it, to prevent stagnations, and many other inconveniences; which in this case would have been removed. The lower story was included within wooden walls, and well guarded with pitch, as being all under water. The two upper stories were above the water, and either entirely open, or guarded with lettices, grates, &c. and the top and open parts covered with goat-skins and sheep-skins sewed together (as the tabernacle afterwards was) which *Noah* could easily let down, or roll up, according as rain, or storms, or a want of air, made it necessary. And thus *Noah* is said, *Gen. viii. 13.* to have removed *The covering* of the ark after the flood; where the word *Michse* properly signifies a veil or covering, like that of skins, which covered the tabernacle. It is not to be denied, that these skins could keep out the rain; and *Noah* might have furnished himself with a sufficient number, even from his sacrifices, during the hundred years the ark was in building.

IN the middle floor I place the animals, which, as has been shewn, was sufficiently large to furnish stalls for them all; and if we divide it into two parts, as we may well do, seeing it was 15 *Paris* feet high, we shall then find sufficient rooms for hay, and granaries for corn, over every beast's head; which corn and hay, were, I suppose, so wisely placed, that they would fall down of themselves, or at least be thrown down with very little trouble, into the racks and mangers of the beasts, which were under them. And as to cleanliness, the stalls for the beasts may have been so open  
and

and shelving at the bottom of them, as that the waters might have been let in high enough to have washed the feet of the cattle, and have cleaned the stalls of it self. Nor could there be any danger of sinking the ark, because as many parts of it were quite open, and many others filled with hay and corn, and such things as are much lighter than water, it could not possibly sink; and these lower parts of the stalls might have been pitched on the inside as well as on the outside with pitch <sup>y</sup>. As to their drink, there was room enough to have made channels or troughs all round the stalls, a little above the water; and these, one woman with a bucket and pulley might easily have filled for them all, as we have shewn in the following plate. As to worms, and moles, and such like animals, there was room enough in the lower story for earth and sand for them to live and berry in, in the same manner as they do in the ground; and an infinite number of the smaller kind of birds, might have had sufficient room for them, even between the second and third floors.

IN the upper floor, *Noah* and his children may have lived, at a distance from the smell of the beasts, and in a free air; and by having left a passage between the stalls and granaries, may have had an easy access to any of them, as there was occasion. *The door in the side of the ark* <sup>z</sup>, must have been in the lower floor, for an entrance for the beasts and provisions; and as this floor was all under water, and it was necessary therefore that this door should be well pitched on the outside, after every thing was gone in; therefore I suppose it is said, that when all the beasts were gone in, and *Noah* after them. *God shut him in* <sup>a</sup>; that is, secured this door against the water. And by

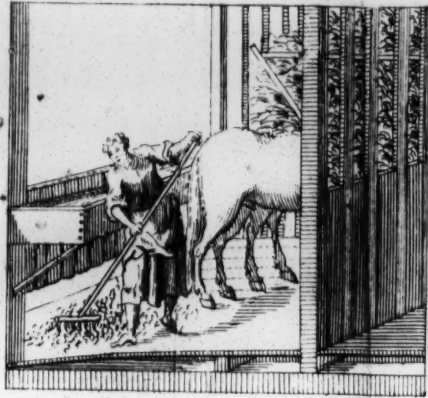
<sup>y</sup> Gen. vi. 14.<sup>z</sup> V. 16.<sup>a</sup> Gen. vii. 16.



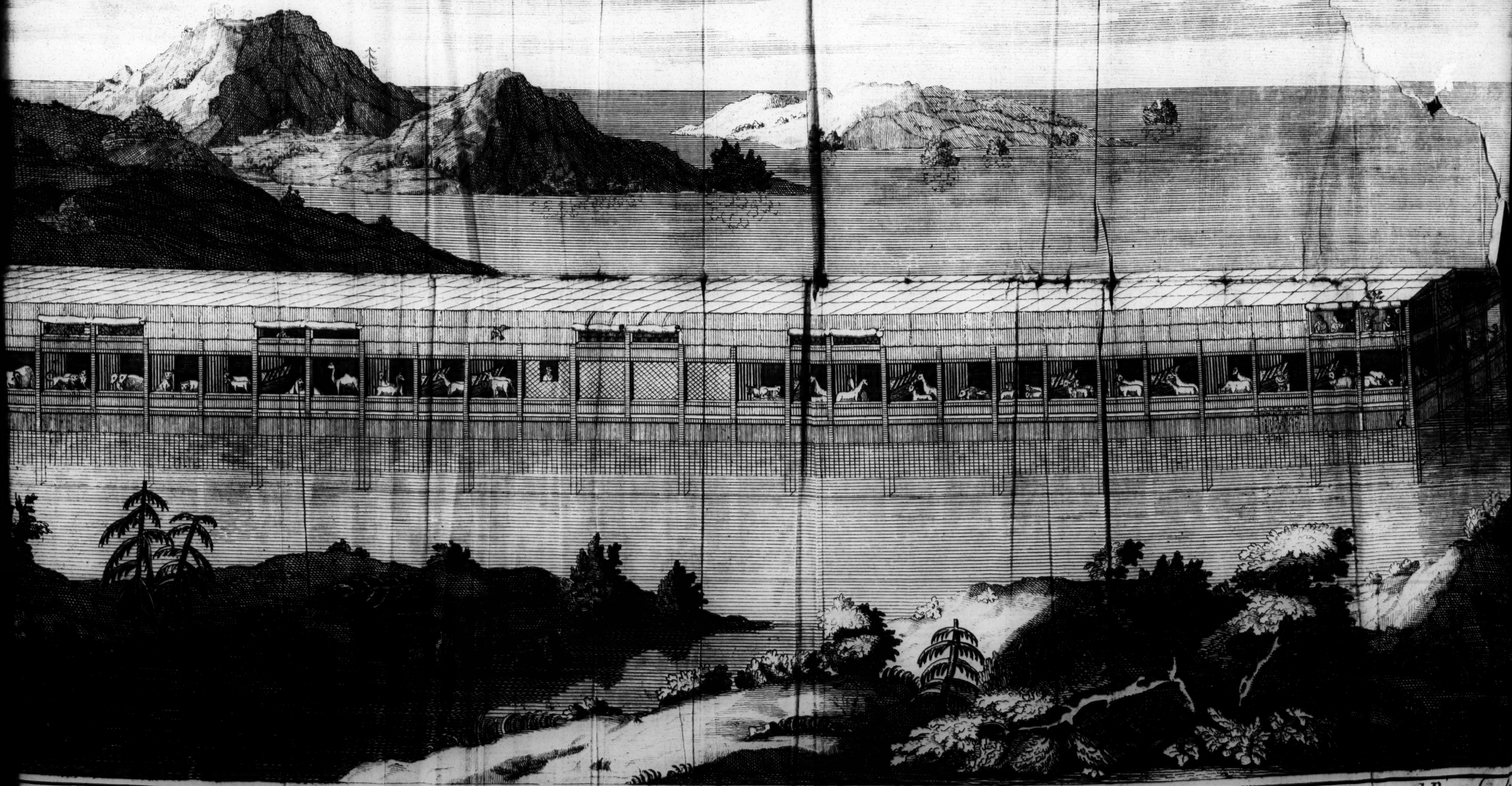
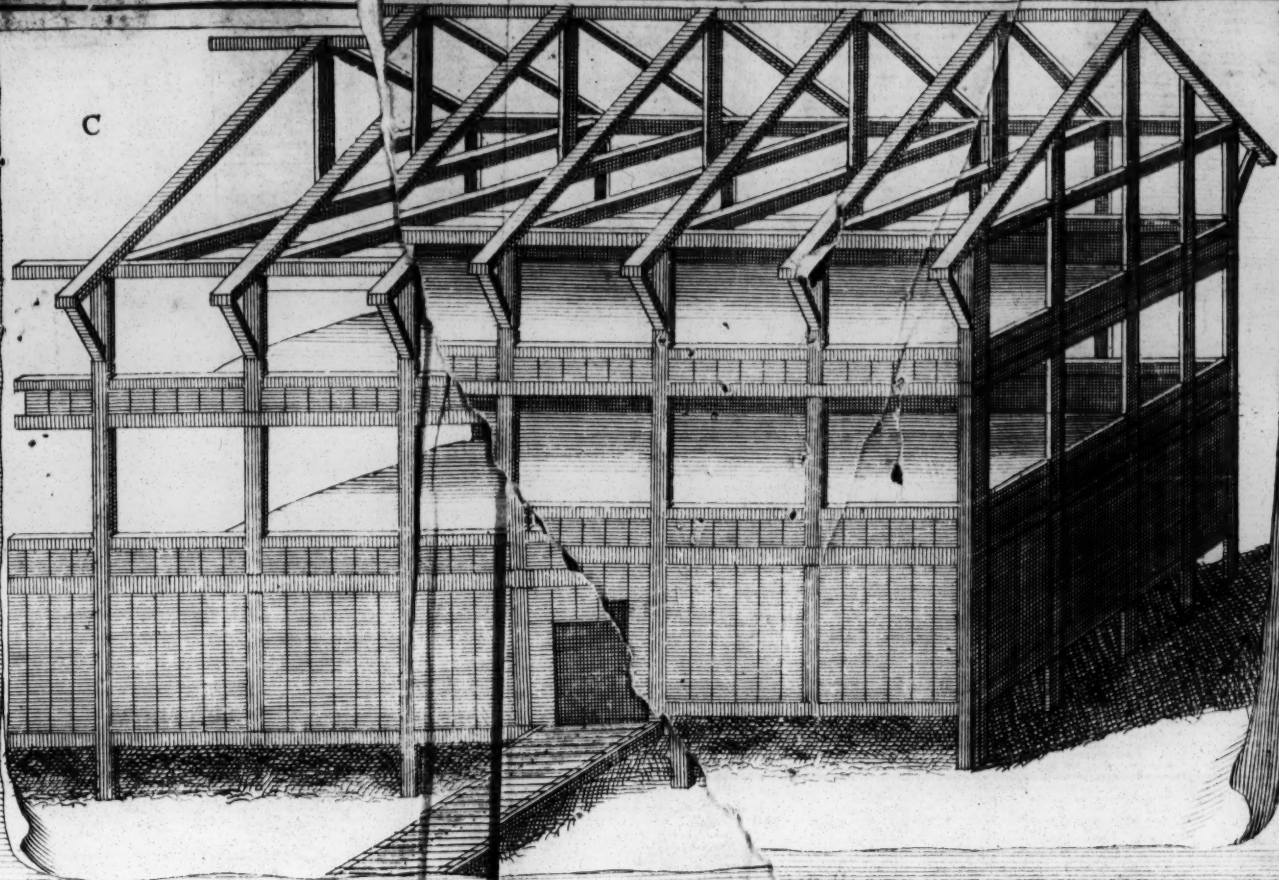




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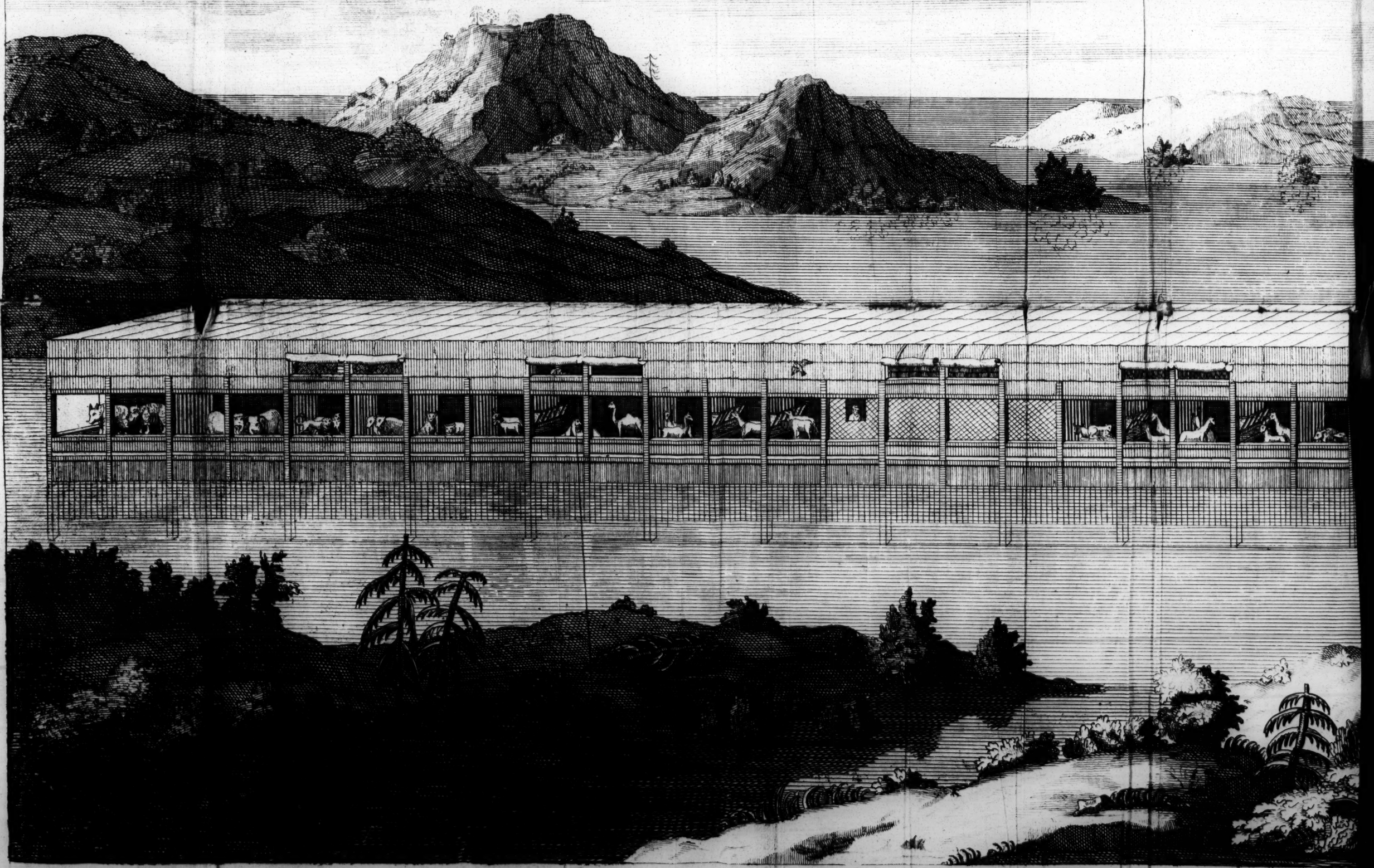
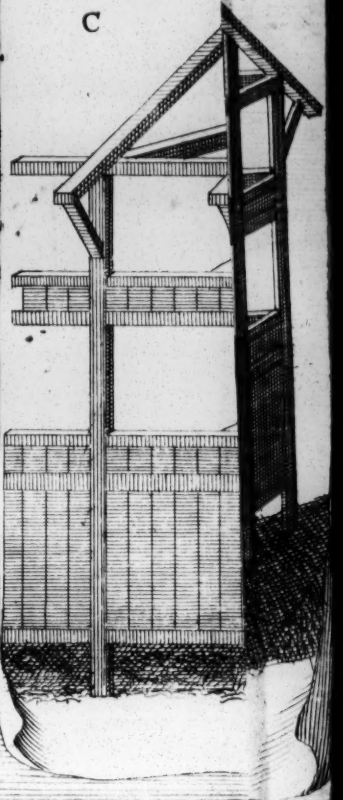
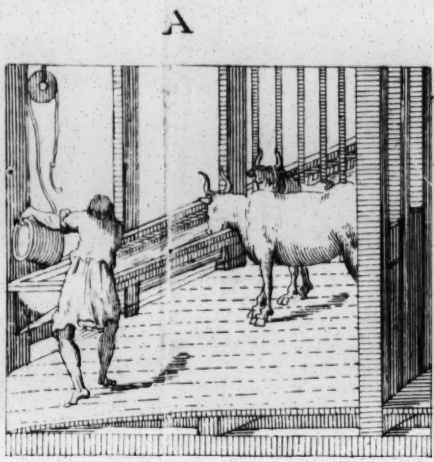
C



NOAH'S ARK.

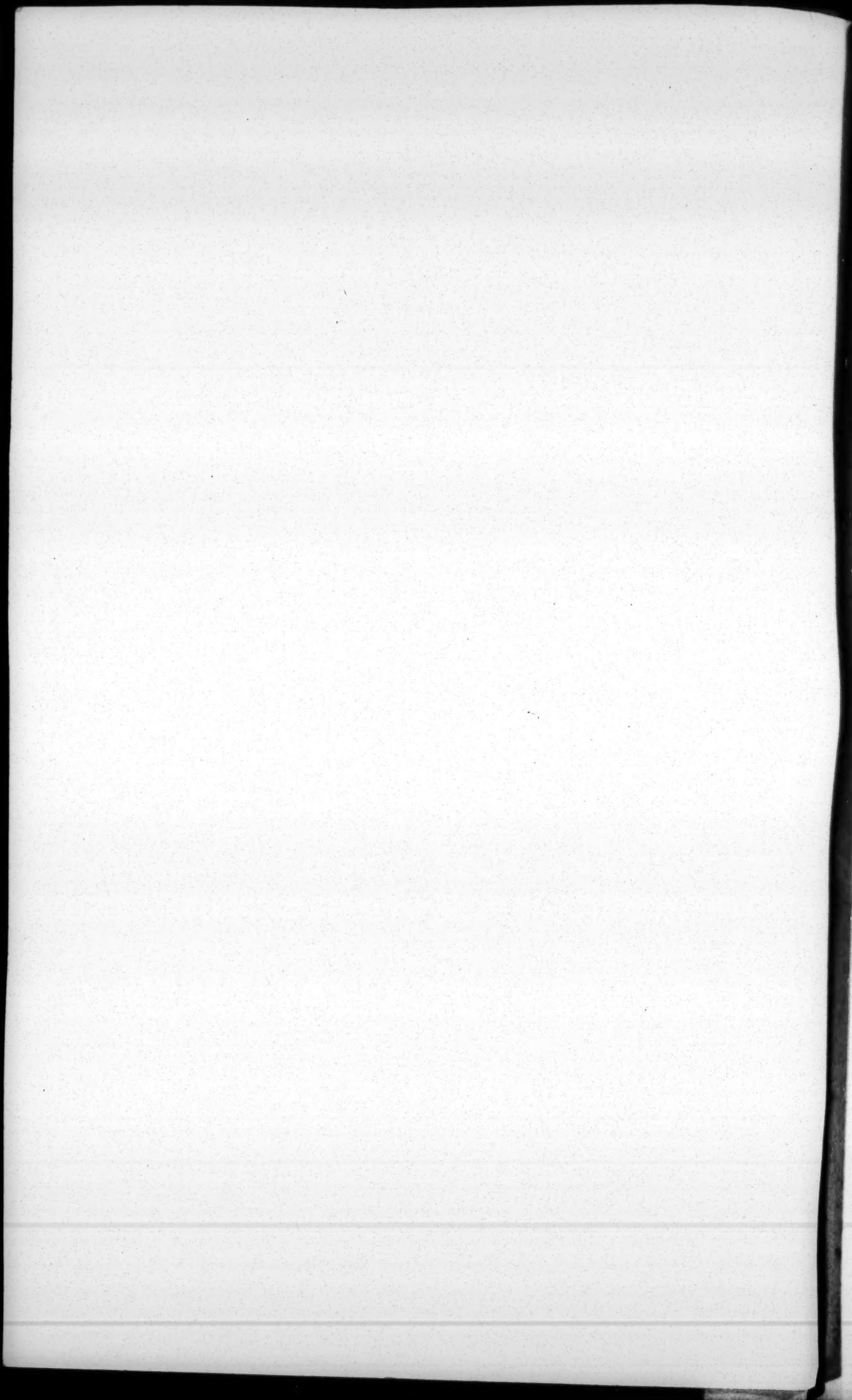
J. Pine Sculp.





NOAH'S ARK.







the expression, *in a cubit shalt thou finish it above*, I don't suppose any reference is had to the *Window* or *roof* of the ark in particular, as if it was to be only of a cubit high, or as if the *Tzohar* which we translate *Window*, were to be only a cubit square; but I understand it to relate to the whole work, and in the original it signifies no more than an injunction to build the ark by the cubit, as the common measure by which the work was to be marked out, and directed <sup>b</sup>.

THE following plate shews the form of the <sup>Plate 3.</sup> ark, according to our notions of it, and as it has been defended. In the upper floor, is *Noah* and his family; the middle floor contains the animals; the lower one is pitched and all under water. The second floor is out of the water, but when the wind blows, the water comes in at the bottom of the stalls, and rises high enough to wash the cattle, and carry out their dung with it; the stalls are for the most part open, but some are shut up, on account of the birds, or wildness of the beasts. The granaries are here placed in the third floor, (though there was room enough in the second) and are guarded against the rains, by skins, as before observed, some of which are turned up in the draught, to let the sun into the granaries. The roof is cover'd with skins, and inclining, to prevent the rains settling upon it. In A, you see one of *Noah's* children drawing water in a bucket, and pouring it into the troughs, as before observed: In B, is one of his daughters cleaning a stall, whose declivity makes the dung easy to be removed: And in C, you see the wood-work of the ark, and the bridge and door, by which the beasts entered into it <sup>c</sup>.

<sup>b</sup> *De Tabern.* l. 2, c. 2.

<sup>c</sup> *Ibid.* c. 3. and 10;

THE ark was built in a great plain near *Babylon*, and because it might have been injured, if it had lain upon the earth so long as it was in building, which was an hundred years; we have therefore set it upon feet, both to preserve it, and to give the water the more room to get under it, to bear it up<sup>d</sup>.]

AND it is a generally-received opinion, that the ark rested upon the mountain of *Ararat* in *Armenia*. This is *Shinar*, which the Scripture tells us was near *Babylon*, whose neighbourhood was so full of *Cypress-trees* (the *Gopher-wood* of the Scriptures, of which the ark is said to have been made) in the time of *Alexander the Great*, that *Arrian*<sup>e</sup> tells us he built his fleet of that wood.

Tower of  
Babel.

THIS *Shinar* is the land, where the descendants of *Noah* undertook to build a tower of an extraordinary height<sup>f</sup>: But God having brought their design to nought by confounding their language, they dispersed themselves into the other parts of the world.

[THEIR design in this building was not to guard against the waters of another flood, as *Josephus* supposes; their chief intent in it, appears from the history it self to have been the making themselves a *Pharos*, or sort of watch-tower; which might be a signal to them to return home, if they wander'd far off, and might be a means of keeping them united in one body together. Their reason for it, is this; *lest, say they, we be scattered abroad upon the face of the whole earth*<sup>g</sup>. And what is rendered, *let us make us a name*, may also signify, *let us make us a sign*; for *שם* *Sem* which is generally rendered *name*, may signify a *Sign*; and from hence the *σημα* of the *Greeks* may have been derived. But this design of theirs

<sup>d</sup> *Ibid.* c. 2.

<sup>e</sup> *Lib.* 5.

<sup>f</sup> *Gen.* xi.

<sup>g</sup> *Gen.* xi. 4.  
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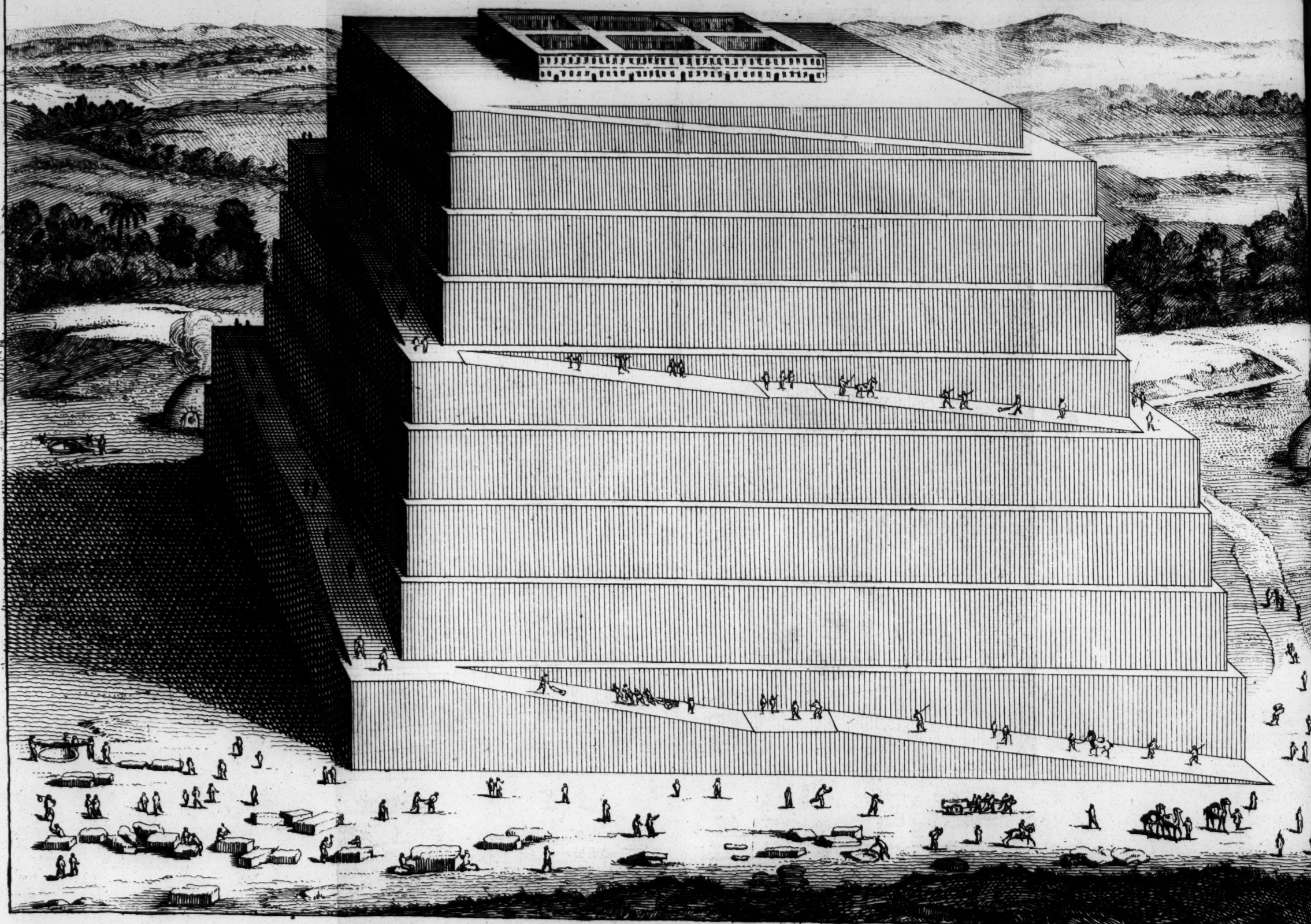
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*The Tower of BABEL begun by <sup>e</sup> Children of Noah, & finish'd by <sup>e</sup> Kings of Babylon.*

*J. Pine Sculp.*



thwarting the providence of God, who intended to have the whole earth overspread, and peopled by them; he therefore frustrated their design, and brought about his own, by *confounding* their language, so as that they could not understand one another: and therefore the work they began and left unfinished, was called *Babel*, i. e. *Confusion*<sup>h</sup>.

I am persuaded, that the tower which *Herodotus* describes in his first book, was this tower, which the sons of *Noah* left unfinished; and it continued so, till the kings of *Babylon* (afterwards grown more powerful) completed it. I have here given it the reader, in the form which is most agreeable to *Herodotus*'s description of it. Others <sup>Plate 4<sup>i</sup></sup> make it of a round form, with a winding pair of stairs, running round the outside of it from the bottom to the top. But *Herodotus* expressly says, That it was square, and consisted of eight square towers placed one upon another<sup>i</sup>; and That, on the top of them all, was the temple of *Belus*.]

BUT to return to our description of the world, <sup>The bounds</sup> which this digression about the earthly paradise, <sup>of Asia.</sup> [*Noah*'s ark, and the tower of *Babel*,] has interrupted. *Asia* is bounded to the North, by the *Northern Ocean*; to the East, by the *East Sea*; and to the South, by the *Indian, or Red, Sea*. So that except a very narrow *Isthmus*, which joins it to *Africa*, and its Western side, which joins it to *Europe*, it is encompassed by the sea on all sides. Formerly the *Asiatic Scythians* possessed all the North of *Asia*, where were the lands of *Gog* and *Magog*. And *Bochart* pretends that the land of *Gog* was a part of *Asia*, round about mount *Caucasus*, beyond *Armenia* and the sea of *Colchis*. The most *Eastern* people of *Asia*, were called *Seres*, which at present are the *Chinese* and *Indians*. The

<sup>h</sup> De Tabernaculo, l. 2, c. 4. §. 3.

<sup>i</sup> Ibid.

Inward parts of it were inhabited by the *Persians*, *Parthians*, *Medes*, *Iberians*, and *Armenians*. On this side of these nations, were *Syria*, *Palestine*, *Phœnicia*, *Cilicia*, *Cappadocia*, *Lycia*, and the island of *Cyprus*.

THAT part of *Asia*, which is nearest to *Europe*, was called *Asia Minor*; in it were *Phrygia*, *Myfia*, *Lydia*, *Caria*, *Æolia*, *Ionia*, *Doris*, and the island of *Rhodes*. *Arabia* joins to *Africa*. The three countries most frequently mentioned in Scripture, are *Assyria*, *Mesopotamia* and *Babylon*, which are all watered both by the *Euphrates* and the *Tigris*. *Mesopotamia* derived its name from them, the word signifying, a country placed in the middle of rivers. *Assyria* is more to the East, and is crossed by the *Tigris*. *Nineveh* was its capital, to which the prophet *Jonas* was sent. *Chaldæa* made a part of *Mesopotamia* and *Assyria*. It was there that the city of *Ur* stood, which God commanded *Abraham* to leave<sup>k</sup>. *Babylon*, which was the chief city of this country, was situated upon the *Euphrates*. It was to this city, that the *Jews*, who descended from *Abraham*, were carried into captivity<sup>l</sup>.

*Arabia.*

*Arabia* bounded *The land of promise* to the South and East. It is usually divided into *Arabia Petrea*, *Deserta* and *Felix*. This latter part of it was situated between the *Red Sea* and the *Gulph of Persia*. It was inhabited by the *Sabæans*. The gold mines with which it abounded, and the perfumes, wax, and honey, which were gathered there in great abundance, made its inhabitants very rich. It was the queen of these people, that *JESUS CHRIST* calls *The queen of the South*<sup>m</sup>. And indeed *Arabia Felix* lies southwards, with respect

<sup>k</sup> Gen. xi. 27-32. and xii. i.

<sup>l</sup> 2 Kings xxv.

<sup>m</sup> Matt. xii. 42.



to the *Holy Land*. The presents she brought to *Solomon*, sufficiently prove that she was queen of the *Sabæans*, who were then thought the inhabitants of *The uttermost parts of the earth*, because no country was then known to be beyond it, but the Ocean only. *Arabia Deserta* was to the East of *Judæa*, and bounded *Arabia Felix* towards the North. Its inhabitants were called *Scenite-Arabbians*, because they lived in tents made of camel-skins; and this was the country of *Kedar*. The spouse in the *Song of Songs*<sup>n</sup>, compares herself to *The tents of Kedar*. *Arabia* extended from *Arabia Felix*, unto *Egypt*.

THERE is likewise mention made in Scripture <sup>Ophir</sup> of a famous place called *Ophir*, from whence it says, that *Solomon* fetched a prodigious quantity of gold. *Josephus* places *Ophir* in *India*, and assures us that it was called in his time *Golden-India*. He means, *India beyond Ganges*, where the *Chersonesus* or *Golden Island* is, which is in the neighbourhood of the kingdom of *Pegu*. It is there, that very fine pearls are found. There are likewise a great many apes and peacocks, and much ivory. All the sorts of wood they have there, are very fine, and fit for musical instruments.

AND this is just what *The History of the Kings* tells us<sup>o</sup>, *Solomon* brought from *Ophir*; nor ought it to be wondered at, that people were then *three years* going thither by the way of the *Red Sea*; because the use of the compass was not then known. Ships could only coast along by the shore's side; and consequently were under a necessity of making trips with every change of wind. This inconvenience, and an hundred others, which the mariners then had not art enough to overcome, might easily take them up three years. *Bochart* thinks, that the

<sup>n</sup> Chap. i. v. 5.<sup>o</sup> 1 Kings x. 22. 2 Chron. ix. x.

country of *Ophir* was the island of *Ceylon*, which was formerly called *Taprobane*: but others take *Taprobane* to have been the island of *Sumatra*, in which there are a great many gold mines<sup>p</sup>.

*Africa.*

To which let us add (before we come to an exact description of *Judea*,) a word or two of *Africa*. It is joined to *Asia* by a very narrow Isthmus, without which it would be an island. *Egypt* was the most famous part of it, and its bounds are these: To the North, it has the *Mediterranean* sea; to the East, the *Red Sea* and the *Isthmus*; to the South, *Ethiopia*; and to the West, *Cyrene*. *The Nile* divides *Egypt* into *The upper* and *lower*, whence it is called in *Hebrew* *Mitzraim*, in the dual number. This river empties itself into the *Mediterranean* sea by several mouths. That part of *Egypt*, which is above the place where it divides it self into several streams, is called *The upper Egypt*. *The lower* is contained in a space which is shut in by these streams, and is in the form of a *Greek Delta* Δ, which has given it the name of that letter.

THE city of *Tanais*, capital of all the country, was situated in *Lower Egypt*, very near the sea, towards the second stream of the *Nile*, eastwards. *Bochart* proves, that the city of *Memphis* was not built in the time of *Moses*; and thinks that it was in the city of *Tanais*, that *Moses* wrought his miracles; in *Campo Taneos*. It was under the walls of this city, that *The ark of reeds*, in which that prophet was exposed, rested<sup>q</sup>. *The land of Goshen*<sup>r</sup>, otherwise called *Rameses*<sup>s</sup>, where *Jacob* and his Family lived, was situated near the borders of the *Red Sea*.

IT is well known, in what a wonderful manner the overflowing of the *Nile* makes *Egypt* the

<sup>p</sup> See Prid. Con. P. 1. B. 1. under the year 740.

<sup>q</sup> Exod. ii.      <sup>r</sup> Exod. xi. 26.      <sup>s</sup> Gen. xlvii. 11.



most fruitful country in the world. *Abraham* travelled thither, and *Jacob* went thither with his children, who were very happy while *Joseph* lived, and after his death underwent a most cruel slavery. But *Moses* delivered them from it, and led them through the *Red Sea*, which opened a way for them to pass through<sup>t</sup>. And *The land of promise* is so near this sea, that the *Israelites* might have entered into it in a very little time; but God made them make long turnings. He led them to mount *Sinai*, where he had already manifested himself to *Moses*, and on which he was resolved to give them the law, and detained them in the deserts, where this mountain is, for forty years. For the length of which journey several reasons are given. One is, that it pleased God to give all this time to the people of the land of *Canaan*, to fill up the measure of their iniquities, in punishment for which they were to be rooted out, and give place to his people; and another is, that *Joshua* and *Caleb* being the only two of those who came out of *Egypt*, which were to enter into the land of promise, it was necessary that the rest should die in the wilderness. To which it may be added, that the wisdom of God had appointed this number of years, on account of the mystical figures, which would be contained in the events of so long a stay in the wilderness. This wilderness lies upon the utmost borders of *Asia* and *Africa*, along the *Red Sea*. It is at present possessed by the *Arabians*.

THE *Amalekites*, *Midianites*, and *Moabites*, inhabited it at that time, upon which it must be observed, that the Scripture places the *Amalekites* to the South of *The land of promise*, in a country which afterwards belonged to the *Idumæans*. It is

<sup>t</sup> Exod. xiv.

thought that there were two lands of *Midian*, one near the *Red Sea*, the other bordering upon the *Moabites* <sup>u</sup>. This journey of the *Israelites* in the desert does well deserve a particular map; and we have therefore given a draught of it, at the furthest parts of *Africa*, in the second plate. Their different encampments are there marked out, conformably to the book of *Numbers*.

THE country of *Aram* was very extensive; its inhabitants were called *Aramæans*; *Josephus* says, that the *Greeks* gave them the name of *Syrians*. This country was divided into several parts; there was *Aram Tzoba*, *Aram Rechob*, *Aram Damasech*, and *Aram Naharajim*, that is, the *Syria of the two rivers*, or *Mesopotamia*, in which are the *Tigris* and *Euphrates*; and it was likewise called *Padan-aram*. In this country was *Haran*, where *Abraham* lived, after he came from *Ur* in *Chaldæa*.

Palestine  
and its  
boundaries.  
Plate 5.

WE come now to the description of *The land of promise*. I shall first begin with its boundaries, that its situation and extent may be the better understood. It lies between the *Mediterranean* sea and the mountains of *Arabia*, and extends from *Egypt* to *Phœnicia*. It is bounded to the East, by the mountains of *Arabia*; to the South, by *The wilderness of Paran*, *Idumæa*, and *Egypt*; to the West, by the *Mediterranean*, called in *Hebrew*, *The great Sea*; and to the North, by the mountains of *Libanus*. Its length from the

<sup>u</sup> The *Idumæa* of the *Old Testament*, before the *Babylonish Captivity*, was a country between the lake of *Sodom* and the *Red Sea*, called afterwards *Arabia Petræa*. And wherever mention is made of the *Edomites* (except in *Mal. i. 3, 4.*) before that time, it is to be understood of the people inhabiting this country. But they being driven from thence by the *Nabathæans*, these *Nabathæans* during this captivity, seized what was before the whole tribe of *Simeon*, and part of that of *Judah*; and this only is the *Idumæa*, and its inhabitants the *Idumæans* or *Edomites*, which are spoken of, after that time, *Prid. Con. P. 2. B. 3. under the year 165.*

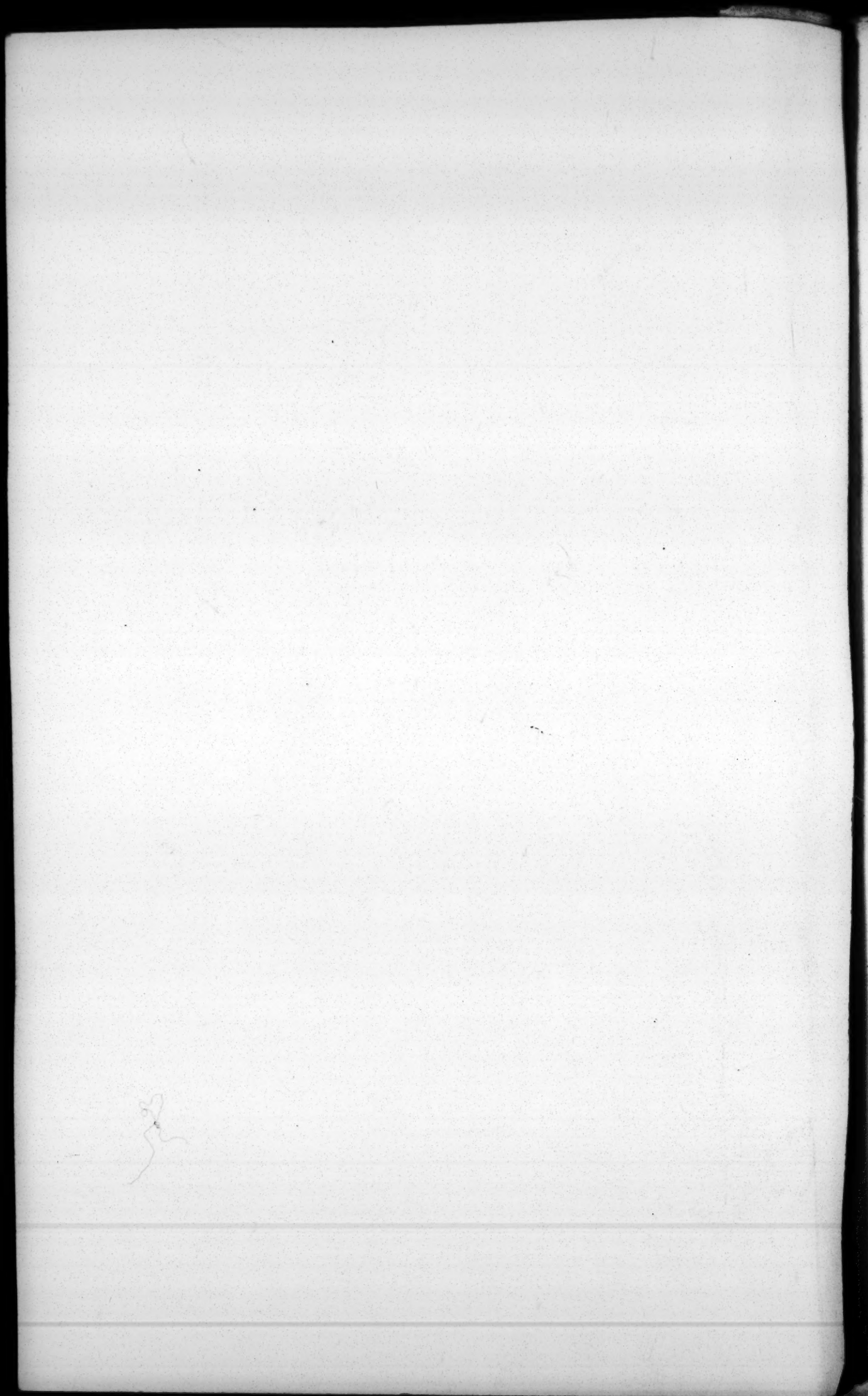














city of *Dan* (since called *Cæsarea-Philippi* or *Panædis*, which stands at the foot of these mountains) to *Beersheba*, is about seventy leagues, and its breadth from the *Mediterranean* sea to the *Eastern* borders, is in some places thirty.

BUT how narrow soever this country may be, it was yet chosen by God, to be the theatre upon which was to be performed his most sublime work, (I mean the redemption of the whole world) and all the wonders which preceded it. And it must be acknowledged, that no other place was more proper than this, to answer his design, which according to the Prophets, was to spread his word over the whole earth. For *Judæa* is exactly in the middle of the world, so far as it was then known, at the time of the incarnation; the *Lower hemisphere* has been discover'd but a few ages ago; and in ours, the *Morini*, that is, the people of *Picardy*, are called by *Virgil*, the most distant people in the world, *Extremi hominum Morini*. Nothing was then known of the *Britons*, to whom the *English* have succeeded, but their name. No countries were then known in *Germany*, but those that border'd upon, and are south of, the *Rhine*; those about the *Northern Ocean* were almost unknown. Those vast regions of *Asia*, which are now possessed by the *Muscovites*, *Tartars*, and *Chinese*, the antients knew nothing of. And all *Africa*, except *Egypt* and the countries bordering upon the *Mediterranean* sea, was then undiscover'd; and the inhabitants of some other regions were so barbarous, and had so little commerce with the rest, that they had only the name and figure, but neither the understanding, nor the manners of, men.

So that, at the time that JESUS CHRIST came into the world, *Jerusalem* was as it were the center of it, which the reader will see, if he casts his

eye upon the second plate. It represents all the then known world, and the people which are not mention'd in it, were rather beasts than men. The books of the antients furnish us with an hundred proofs of this truth. *Plato* reckons *Hercules's Pillars*, that is, *The streights of Gibraltar*, which separate *Spain* from *Africa*, and the river *Phasis*, which runs into the *Euxine* sea, to be the bounds of the inhabited world. In the time of *Augustus*, it was doubted whether *Africa* was encompassed by the sea. *Strabo* pretends, that there was no going round it. *Polybius* says, that it was not then known whether *Ethiopia* was a continent. The country of *Sheba* was certainly either in *Arabia*, or *Ethiopia*, I believe in the former; and yet the *Gospel* speaks of the queen of *Sheba*, as one coming from the uttermost parts of the earth<sup>w</sup>. The *Romans* in the time of *Pompey* looked on *Arabia* as one of the borders of the earth; and this conqueror, after having subdued *Syria*, was, for that reason, earnestly desirous of penetrating through *Arabia* to the *Red Sea*, and of carrying his conquests to the *Ocean*, which he thought surrounded the whole world. The *Celtæ*, and *Portuguese*, were then thought to be the farthest and most distant people upon earth: and the *Hebrews* had likewise the same Idea of the extent of the world. With them, its boundary towards the East, was the *Ophir* of the *Indies*; towards the North, the country of *Magog*, situated near mount *Caucasus*, and *Phiras*, which was beyond the *Danube*, from whence *Thrace* had its name; towards the West, *Parfis*; whether it be the *Tartessus* of *Spain*, or the *Carthage* of *Africa*, and *Phus*, which is *Numidia* or *Mauritania*; (to some of which places it was, that the prophet *Jonas* would have fled, in order to have got out

<sup>w</sup> Matt. xii. 42.

Tarsis

Sheba

of



of God's sight :) and lastly, the extreme parts of the world towards the South, were, according to the *Jews, Sabæa, and Ethiopia*, (which they thought *the farthest part of the South*, as *Job* speaks<sup>x</sup>;) which is very often taken for *India*.

A CAST of the eye upon the second plate, is, I say, sufficient to see, that *Jerusalem* was in the centre of the then known world, which was the most advantageous situation that could be, for the promulgation of the gospel. It was but a day's journey from the *Mediterranean Sea*, which opened an easy way for the Apostles into *Europe*; and *Africa* joined to *Judæa*. So that it being situated, if I may so speak, upon the extremity of all those three parts, into which the known world was then divided, the apostles found it the less difficult to preach the Gospel *all over it*. It ought likewise to be remembered, that *Jerusalem* was also in the neighbourhood of *Tyre* and *Sidon*, which were the most famous ports then in the world. It is well known, That the *Tyrians* were the most skilful pilots, That they planted abundance of colonies, and That they brought letters and sciences into *Greece*: and thereby, says *St. Clemens of Alexandria*, they not only polished the whole world, but likewise prepared it for the reception of the Gospel. Without them, the other nations of the earth had been entirely ignorant of the *Jews*, and had not been so well disposed to receive the doctrine of *JESUS CHRIST*.

As to names, the country of the *Hebrews* has had several. It was first called *The Land of Canaan*, from *Canaan* the son of *Ham*, whose posterity possessed it. It was afterwards called *Palestine*, from the people which the *Hebrews* call

<sup>x</sup> Job ix. 9. *Vulgate.* According to the English translation, it is The chambers of the South.

*Philistines*, and the *Greeks* and *Romans* corruptly *Palestines*, who inhabited the sea-coasts, and were first known to them. And it likewise had the name of *The land of promise*, from the promise God gave *Abraham* of giving it to him ; That of *The land of Israel*, from the *Israelites* having made themselves masters of it ; That of *Judea*, from the Tribe of *Judah*, which was the most considerable of the twelve, and the only one that remained after the dispersion : and lastly, the happiness it had, of being sanctified by the presence, actions, miracles, and death, of *JESUS CHRIST*, has given it the name of *The holy land*, which it retains to this day.

Its different inhabitants.

AND as it has happened to other countries, with respect to the inhabitants, and their cities, so likewise to this. It has often changed its inhabitants and masters ; several of its cities have been ruined, and several of them new-built ; and it has been divided in several different manners, in the different revolutions it has undergone : it is therefore necessary to describe it differently, according to the difference of time. For it was differently divided, I. By its ancient inhabitants ; II. By *Josbua* ; III. By the *Romans* ; IV. In the time of *CHRIST* ; and V. By *Herod*.

Rivers and Lakes of Palestine.

BUT it is not so, as to its rivers and mountains, they are neither of them subject to change. *Jordan* is almost the only river in *The holy land* ; the others are rather brooks, or rivulets. This river divides *Judea* ; for it has its rise among the mountains of *Libanus*, and after having run through *The sea of Galilee*, comes and looses it self in *The dead sea*, which is the other extremity of the land of *Judah*, towards the South. It took its name from the city of *Dan*, in whose neighbourhood it rises : for *Jordan*, (or *Jourdain*,) is the same thing as if it was said, *The River of Dan*.



*Dan.* *The sea of Galilee*, which *Jordan* runs through, is but a lake; but the *Hebrews* give the name of *sea* to any great collection of waters. The same may be observed of *The dead sea*. It is a great lake, which the *Greeks* call *Asphaltitis*, on account of the bitumen it abounds with: and the *Jews* call it *The dead-sea*, because fish cannot live in it. It was in this place which is now covered by the lake, that the city of *Sodom* and *Gomorrab* stood. After *Jordan* are reckoned, *Farmach* in the country of the *Gergesenes*, which rises among the mountains of *Gilead*; and *Kirmion* near *Damascus*, otherwise called *Amanach* or *Abana*. To which are added, *Pharphar*, which runs down from mount *Hermon*; *Kishon*, which was in the tribes of *Issachar* and *Zabulun*; *Arnon*, which comes from the mountain of the same name, and runs into *The dead-sea*, and *Jabok*, which falls into *Jordan*.

THIS country has several mountains; the most famous of which are, *Libanus* and *Antilibanus*, to the North; *The mountains of Gilead*, those of the *Moabites*, *Hermon*, and *Arnon*, to the East; *The mountains of the desert*, to the South; and *Carmel*, *The mountains of Ephraim*, and *The mountains of the Philistines*, to the West. And there are likewise some in the middle of *Judæa*, as *Tabor*, *Gerizim*, *Ebal*, *Sion*, *Moriah*, *Hebron*, and those the Gospel calls *The mountains of Judæa*. But to return to the divisions before-mentioned.

I. When *Abraham* went into the land of *Canaan*, it was inhabited by eleven sorts of people, who, as *Moses* tells us, took their names from the eleven sons of *Canaan*. They were these,

*The Sidonians*, descended from *Sidon*; they possess'd the cities of *Sidon*, *Tyre*, *Jokneam*, and *Acon*, since called *Ptolemais*.

*The Jebusites*, descended from *Jebus* their parent, since called *The Philistines*; their cities were *Lachish*, *Gath*, *Ekron*, *Askelon*, *Azotus*, *Gerar* and *Debir*.

*The Amorites*, descended from *Amor*; who had the cities of *Nabab*, *Heshbon*, *Bozrah*, and *Ramoth-Gilead*.

*The Girgashites*, from *Girgas*; they had the cities of *Damascus*, *Maachathi*, *Geshur*, *Zobab*, *Teman*, *Ashteroth*, and *Edrei*.

*The Hivites*, from *Heveh*; their cities were *Jerusalem*, *Jericho*, *Ai*, *Bethel*, *Gilead*, *Libnah*, *Mackedah* and *Bezer*.

*The Arkites*, descended from *Arak*, who had the cities of *Esebon*, *Midian* and *Petra*.

*The Sinites*, who descended from *Sin*, and were masters of the cities of *Admah*, *Sodom*, *Gomorrab*, *Zeboim* and *Zoar*.

*The Arvadites*, from *Arad*; who possess'd the cities of *Arad*, *Jarmuth*, *Hebron*, *Adullam* and *Eglon*.

*The Zemarites*, from *Zemar*; in their territories were built *Samariah*, *Tappuah*, *Tirzah* and *Tanai*.

*The Hamathites*, from *Hamath*, who had the cities of *Shimron*, and *Kedesh*, and *Hazor*, and *Hamath*. To which likewise are added the *Perizzites*, to whom belonged the cities of *Amalek* and *Bozrah*.

And in speaking of these ancient inhabitants, it is also necessary, that we forget not the giants, who formerly inhabited the land of *Canaan*, and are mentioned in the book of *Genesis*<sup>2</sup>. The *Hebrew* word signifies *cruel men*, *tyrants*, or men who made others tremble at their enormous bulk; but there is another term in the *Hebrew*,

<sup>2</sup> Perhaps the book of *Numbers* is here meant, instead of *Genesis*, it being no where said in the latter, that there were Giants in the Land of *Canaan*, but that is affirmed *Num. xiii. 33.*



which properly signifies the descendants of *Anak*, who were men of an extraordinary size; and this word is likewise in the *Vulgate* rendered *Giants*.

II. WHEN the *Israelites* made themselves masters of *The land of Canaan*, since from them called *The land of Israel*, the most powerful people who inhabited it, were the *Amorites*, the *Perizzites*, the *Hivites*, the *Canaanites*, the *Hittites*, the *Jebusites*, and the *Girgashites*. It was from them, that *Joshua* gained it by conquest, and he divided it into twelve parts, which the twelve Tribes chose by lot. The Tribe of *Levi* indeed possessed no lands: God assigned the *Levites*, the tenths and first-fruits of the estates of their brethren. Tho' nevertheless they had some cities which were dispersed among the other Tribes, and were therefore called *Levitical cities*; and some of them were cities of refuge, for those who should have killed any one unawares. But tho' the Tribe of *Levi* did not partake of the division of the land, and this division therefore was only among eleven of the sons of *Jacob*, yet was *The land of Israel* divided into twelve portions. There were, I say, twelve Tribes notwithstanding, who divided *The land of Canaan* among them; in as much as the children of the two sons of *Joseph*, *Ephraim* and *Manasseh*, made two different Tribes. Those of *Reuben*, *Gad*, and a part of that of *Manasseh*, were placed beyond *Jordan*, towards *Arabia* and *Syria*; the rest settled on this side of it; and the reader needs only to cast his eye on the map annexed, to see what part of *The land of Judæa* each Tribe possessed. As to their cities, they were too many to be all named in so narrow a compass, but it is easy to get larger maps.

NOT that all those people whom I have mentioned, were either exterminated, or entirely subdued,

dued, as soon as the *Israelites* came among them. No; this glory was reserved for *David*, who after having overcome all the enemies of the people of God, built the city of *Sion*, therefore called *The city of David*, upon a hill adjoining to the city of *Jerusalem*, of which by this means it became a part. God chose *Jerusalem* to be both the metropolis of the kingdom, and the center of religion. It was in this city the temple was built, as will be shewn hereafter, and this first gave it the name of *The holy city*.

THE reader himself may have observed, in the abridgment we have made of the history of the *Hebrews*, the different revolutions the country of the *Israelites* has undergone; how its ancient cities were destroyed, and new ones built, its ancient inhabitants transplanted, and new ones brought in their room; and in short, all those alterations which a change of government usually brings to conquered countries.

THE most considerable of these changes, was that which happened when the ten tribes were driven away from it, and carried into captivity by the *Assyrians*. The *Cuthæans* who were sent to possess their country, dwelled chiefly in the tribe of *Ephraim*, and the half-tribe of *Manasseh*. The tribe of *Judah* continued in captivity at *Babylon* seventy years: and the *Greeks* afterwards made themselves masters of the empire of the East, and some of them who were kings of *Syria*, reunited the greatest part of the country which the tribes of *Israel* possessed, to their crown; and by this means (the tribe of *Judah* remaining alone, after the others were dispersed,) the names which the different parts of *The land of promise* had received upon the division *Joshua* made of it among the twelve tribes, were changed long before the birth of *JESUS CHRIST*.

III. THE



III. THE Romans divided this country into *its division by the Romans.* *Palestine* and *Phœnicia*. The former contained the ancient country of the *Philistines*, the latter all the maritime cities as far as *Libanus*, and made a part of the kingdom of *Syria*.

IV. In the time of JESUS CHRIST, *The land of its division* *Israel* was divided into *Judæa*, *Samaria*, *Galilee* *in the time of Christ.* and *Idumæa*; and there were then several *Gallies*, as we shall see presently.

*Judæa* contained a part of the ancient tribe *Judæa.* of *Judah*, and those of *Benjamin*, *Dan*, and *Simæon*. Its breadth was from *Jordan* to the city of *Joppa*: and its cities were too many to be all mentioned in so small a map, as that which we have given.

*Idumæa*, which was South of *Judæa*, between *Idumæa.* *Arabia* and *Egypt*, had been conquered by *Hircanus*; and this high-priest commanded the inhabitants either to be circumcised, or to leave their country; upon which they chose to be circumcised, and from that time their country became a part of *Judæa*; so that it is not to be wondered at, if *St. Mark* reckons the *Idumæans* among those who came to JESUS CHRIST<sup>a</sup>. The name of *Idumæa*, was at first given only to the country which was possessed by *Esau*, who in *Hebrew* is called *Edom*, that is, *red*; which the *Greeks* express by *Ἐρυθρός*. His first descendants were at first called *Edomites*, and afterwards *Idumæans*. We know of no king of *Idumæa* but *Esau*, whom the *Greeks*, as we have observed, call *Ἐρυθρός*, that is to say, *red*; and from hence *The Red Sea*, or *Erythræa* has its name; and not from any particular colour, either in its water, or its sand.

*Samaria* was at first only the name of a city, *Samaria.* but it became afterwards that of a province. It

<sup>a</sup> Mark iii. 8.

contained the tribe of *Ephraim*, and the half-tribe of *Manasseh*, which was on this side *Jordan*; so that it lay to the North of *Judæa*, and between *The great sea*, *Galilee*, and *Jordan*; and there was therefore no going from *Galilee* to *Jerusalem*, without passing thro' this province<sup>b</sup>. *Sichem*, called by the *Hebrews*, *Sichar*, was its capital, and was situated between the mountains *Gerizim* and *Ebal*. The name of *Sichar* was a term of reproach, which the *Jews* gave this city, in allusion to that passage of *Isaiah*, <sup>c</sup> *Wo to the drunkards of Ephraim*. For the *Hebrew* word the prophet here makes use of, comes from *Sachar*, which signifies *to get drunk*; and *St. John* therefore calls this city by the name the *Jews* used to do: near it was *Jacob's well*.

Galilee.

*Josephus* distinguishes between two *Galilees*, *The upper* and *The lower*. They both join to *Syria* and *Phœnicia*, to the West; *Samaria* and *Scythopolis* as far as *Jordan*, to the South; the towns of *Hippus* and *Gadara*, and the territory of *Gaulonitis*, to the East; and *Tyre* and its territory to the North: so that *Galilee* contained the tribes of *Issachar*, *Zabulun*, *Asher* and *Naphthali*, except *Paneadis*, which took its name from the city of *Paneas*, formerly *Dan*, and since called *Cæsarea-Philippi*, situated at the foot of *Mount Libanus*. All this latter territory is out of *Galilee*. This province had the happiness to receive the light of the Gospel the first of any; it contained a great number of very populous cities. *Josephus* from whom we have taken this account, reckons up to the number of two hundred and four cities or villages; the least of which had above fifteen thousand inhabitants.

Several  
little Pro-  
vinces.

THE country that the tribes of *Reuben* and *Gad* possessed beyond *Jordan*, was called *Peræa*,

<sup>b</sup> John iv. 4.<sup>c</sup> Isa. xxviii. 1.

which



which signifies a *distant province*, because it was beyond *Jordan*. Its length, according to *Josephus*,<sup>d</sup> was from the city of *Macheron*, to that of *Pella*; and its breadth from *Philadelphia*, a country of the ancient *Moabites*, to *Jordan*. *Pella* was to the North of it; *Jordan* to the West; the country of the *Moabites* to the South; and *Arabia* to the East. The country which extends towards *Libanus* northwards, and towards the mountains of *Hermon* eastwards, near *Damascus*, was the portion of the half-tribe of *Manasseh*. But afterwards it comprehended *Gaulonitis*, so called from the city of *Gaulon*, (which *Josephus* makes to have been two cities, *The upper* and *The lower* <sup>e</sup>;) *Batanea*, which was formerly the kingdom of *Bashan*; and *Trachonitis*, which took its name from the craggy mountains with which it abounded. *Strabo* says it touched upon *Cœlosyria*. To the North lay *Auranitis*, which took its name from the city of *Auran*, which was situated between *Cæsarea* and *Damascus*. And near it was *Iturea*, which joined to *Cœlosyria*, beyond mount *Libanus*. *Pliny* places *Iturea* in *Cœlosyria* it self; and *Adricomius* says, *Iturea* begins at *Jordan*, and extends all along *Libanus*, as far as to the mountains of *Tyre* and *Sidon* towards the West. So that they must be mistaken, who place *Iturea* in *Perea*: they found their opinion indeed, upon what the Scripture tells us of the *Itureans* having assisted the tribes of *Reuben* and *Gad*: but it does not from thence follow, that *Iturea* was in the middle of those tribes, or even in their neighbourhood. *Perea* was subject to *Herod the Tetrarch*, and the Gospel tells us, that *Iturea* was a part of *Philip's* tetrarchy.<sup>f</sup>

<sup>d</sup> *Wars of the Jews*. B. 3. c. 4.<sup>e</sup> *Ibid.* b. 4. c. 1.<sup>f</sup> *Luke* iii. 1.

BUT besides these, there was yet another canton in *Judæa*, which was called *Decapolis*, because it contained ten cities, whose inhabitants lived after the *Grecian* manner, and *Josephus* therefore calls them *Grecian cities*. *Pliny* reckons among the cities of *Decapolis*, *Damascus*, *Opoton*, *Philadelphia*, *Raphana*, *Scythopolis*, *Gadara*, and *Hippus*; and *Josephus* tells us, <sup>g</sup> that *Cæsar* separated *Gaza*, *Gadara*, and *Hippus*, from the kingdom of *Judæa*, and joined them to *Syria*. But those Geographers who place *Capernaum*, *Corazin*, *Bethsaida*, and *Cæsarea-Philipi* in *Decapolis* are certainly mistaken; though it be true, that some of those ten cities were round about *The sea of Tiberias* and *Jordan*; and that *Josephus* therefore says, that *Galilee* was encompassed with strangers. Agreeably to which he says in another place, that the *Gentiles* killed a great number of the *Jews* in the cities of *Scythopolis*, *Gadara*, and *Hippus*; it is probably cities of this kind that the Gospel means by the name of *Galilee of the Gentiles*.

*Gadara*, the metropolis of *Peræa*, according to *Strabo*, gave the name of *Gadarenes* to its territory, in like manner as that of *Gergesenes* came from the city of *Gergesa*. These two little countries were in the neighbourhood of each other; and it ought not therefore to be wondered at, that in their relation of the same miracle, *St. Mark* and *St. Luke* <sup>h</sup> should say, that *JESUS CHRIST* did it in the country of the *Gadarenes*, and *St. Matthew* <sup>i</sup> in that of the *Gergesenes*: Nor is it any thing more strange, that these people should keep swine, since they were *Gentiles*. And we find likewise in the same relation of the *Evangelists*, a proof that *Gadara* and *Gergesa* were parts of *De-*

<sup>g</sup> Antiquit. b. 17. c. 13. and *Wars of the Jews*. b. 2. c. 9.

<sup>h</sup> Mat. v. 2. Luke viii. 26, <sup>i</sup> Mat. viii. 28.



*Capolis.* For St. Mark <sup>k</sup> says, that the possessed, who was delivered from the unclean spirits, whom JESUS CHRIST permitted to go into the herd of swine, published the miracles which JESUS CHRIST had wrought in his favour, in *Decapolis*, whereas St. Matthew and St. Luke <sup>l</sup> only say, that he published them *throughout the whole city*, that is, either in *Gadara*, or *Gergesa*.

THESE two cities were in the neighbourhood <sup>Lake of</sup> of a lake which was called *Genesareth*, from the <sup>Genesareth.</sup> city of *Chinnereth*. This lake the book of *Josua* <sup>m</sup> places in the tribe of *Naphthali*; and in *Numbers* <sup>n</sup> it is called *The sea of Chinnereth*; for both this passage, and that in *Josua*, are to be understood of this lake. Afterwards the name of *Genesareth* was given both to the lake, and the country round about it; which, as *Josephus* testifies <sup>o</sup>, was watered by a spring called *Capernaum*; whence without doubt the city so-called, had its name. *The sea of Genesareth*, as the *Hebrews* speak, was likewise called *The sea of Tiberias*, from the city of that name which stood near it. Some have thought that the city of *Tiberias* was the ancient *Chinnereth*, but it is a mistake. *Josephus* expressly says, that *Herod* built it in a place where there was no city before. *Herod the Tetrarch*, says he, *to testify his gratitude to Tiberius, who honour'd him with his friendship, chose out an agreeable place upon the borders of the lake called Genesareth, and there he built a city which he called Tiberias.*

*Cælosyria* is without the borders of *Judea*, but joins to them; one part of it is called *Abilene*, from the city *Abila*, its capital: Which I observe because this little province was a part of *Herod the Great's* kingdom; and St. Luke <sup>p</sup> speaking of

<sup>k</sup> Mar. v. 20.

<sup>l</sup> Mat. viii. 33. Luke viii. 39.

<sup>m</sup> Jos. xii. 3.

<sup>n</sup> Num. xxxiv. 11.

<sup>o</sup> Wars of the Jews,

b. 9. ch. 35.

<sup>p</sup> Luke iii. 1.

the princes who governed at the time that St. John began to preach, mentions it. This king under whom JESUS CHRIST was born, possessed *Idumæa, Judæa, Samaria, Peræa, Galilee, Paneadis, Gaulonitis, Batanea, Trachonitis, Auranitis, and Abilene.*

Herod's  
division of  
his domi-  
nions a-  
mong his  
children.

V. When he died he divided all his dominions among his three sons *Archelaus, Herod-Antipas, and Philip.* He gave *Archelaus* the Kingdom, which contained *Idumæa, Judæa, and Samaria.* He gave *Herod, Galilee, and Peræa,* under the name of a *Tetrarchy*; which was the fourth dignity in the Roman empire, and was next to those of *Emperors, Proconsuls, and Kings.* And *Philip* had *Gaulonitis, Trachonitis, Batanea, and Paneadis,* with the same title. This is *Josephus's* account of it; but St. Luke makes *Ituræa* a part of *Philip's Tetrarchy.* Perhaps *Josephus* confounds *Ituræa* and *Auranitis,* under the general name of *Paneadis.* *Herod* likewise gave *Salome* his sister, the cities of *Jamnia, Azotus, and Phazealis.*

As soon as *Herod* was dead, *Archelaus* was proclaimed king: And the fear of the new king's being of the same opinion, with relation to the child JESUS, as his father had been, made *Joseph* and *Mary* retire to *Nazareth,* upon their return from *Egypt.* In the meantime, *Augustus* would not suffer *Archelaus* to retain the title of *King*; he gave him that of *Ethnarc,* which signifies, a prince of the nation; but this excepted, he confirmed all the dispositions *Herod* had made. But *Archelaus* did not long enjoy his principality; in his tenth year he was banished to *Vienne*; and *Judæa* with all that he possessed, was reunited to the empire, and made a part of the government of *Syria.* But this reunion did not hinder the *Jews* from continuing yet to have a sort of governor in *Judæa,* under the title of a *Priest* or *Procu-*



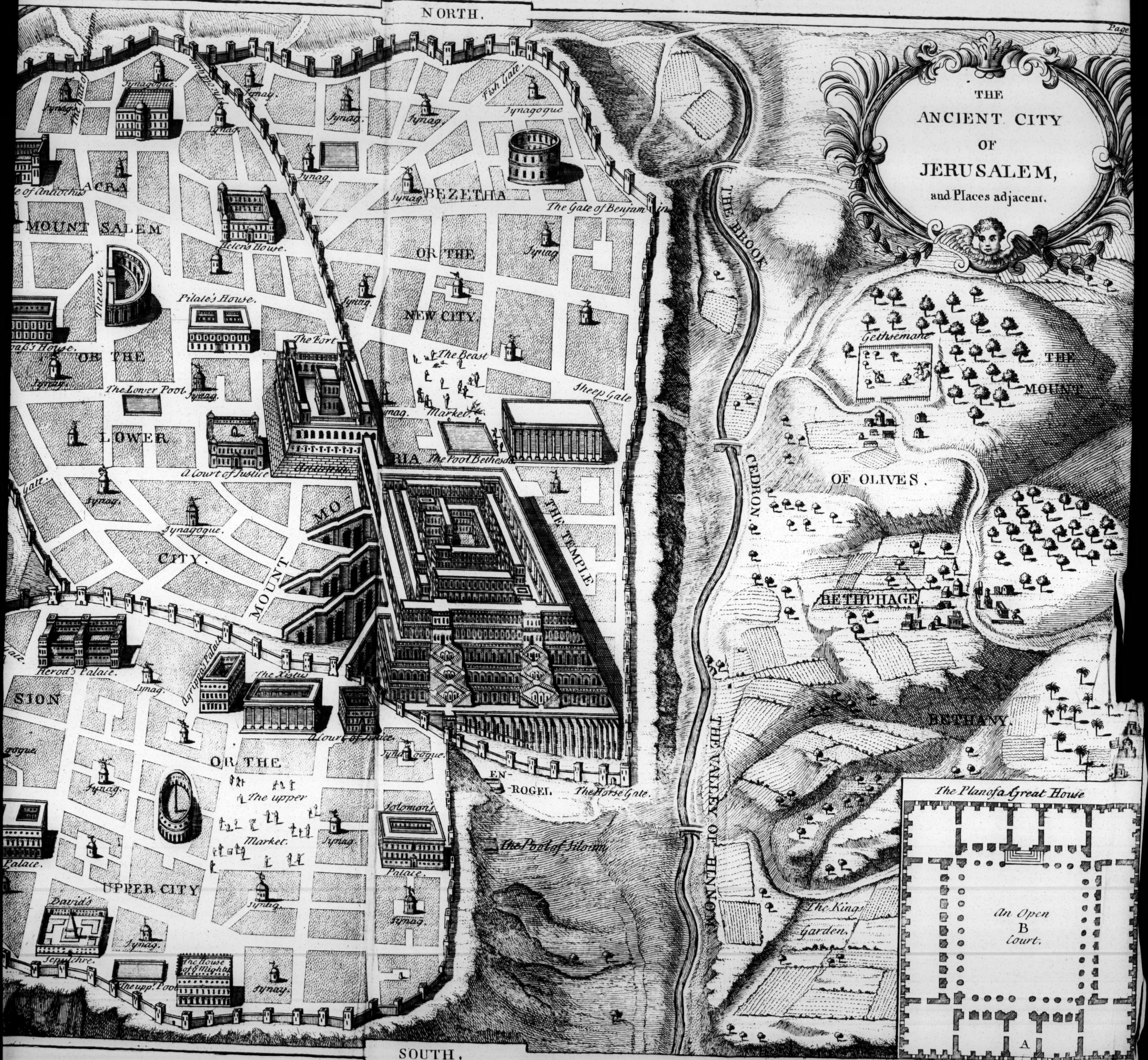




NORTH.

Page

THE  
ANCIENT CITY  
OF  
JERUSALEM,  
and Places adjacent.



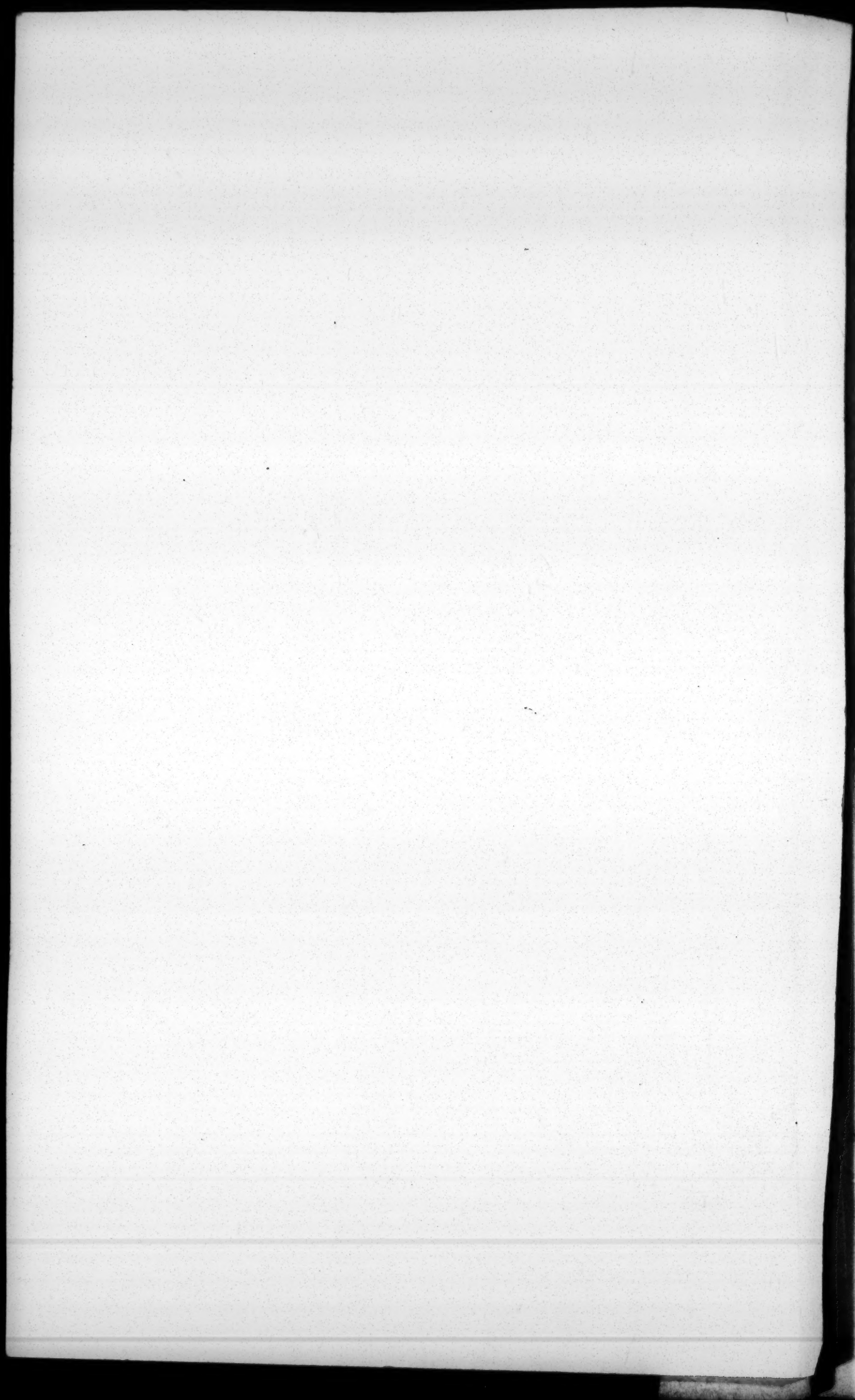
SOUTH.

J. P. Sulp.











*Procurator Cæsaris.* Pontius Pilate had this office when *John the Baptist* began to preach. Herod's two other sons preserved their principalities.

THUS much for our view of *The holy land*, which is sufficient to give a clear idea of it; and as for the cities which I have not mentioned, they may be seen in the map. I have changed the situation of some of them, for reasons which I have given in my *Commentary upon the harmony of the Gospel*.

WE come now to the sixth Plate, which re-  
presents the city of *Jerusalem*; whose situation  
and principal parts must be known, if we would  
understand the Scriptures. It contained within  
its circumference four mountains, *Sion*, *Acra*,  
*Moriah*, and *Bezetha*; mount *Sion* was to the  
South, and was called *The upper city*, or *The city*  
*of David*. *Acra* was to the West, and there  
stood *Salem*, which was called *The lower city*.  
Mount *Moriah* was famous for the sacrifice which  
*Abraham*<sup>q</sup> would there have offered up to God,  
of his son *Isaac*; and for the appearance of the  
destroying Angel, who there shewed himself to  
*David*<sup>r</sup>, when the plague was laying the king-  
dom waste; which obliged that prince to offer  
sacrifices there, to appease the wrath of God.  
For which reasons, *Solomon* chose out this place,  
to build a magnificent temple upon it, by the  
express command of that God, who was to come  
and take up his abode in it.

[*Acra*, or *The lower city*, and *Moriah*, were di-  
vided from *Sion*, or *The upper city*, by a valley  
which ran from West to East between them, and  
is called by *Josephus* (*De Bello lib. 6. c. 6.*) ἡ τῶν  
τυροποιῶν, *The cheese-makers valley*; that is, the  
valley which was inhabited by those who made

<sup>q</sup> Gen. xxii.

<sup>r</sup> 2 Sam. xxiv.

cheese. Which valley was guarded on both sides with banks and buttresses, which were works of immense labour, and infinite expence. And these works are, as I conceive, what the Scripture calls *Millo*. 1 Kings ix. 15. it is said, that *Solomon*, among his other great works, *built Millo*; and 2 Chron. xxxii. 5. it is said, that *Hezekiah*, among the other great things he did, *repaired Millo*, in the city of *David*, by which I understand the banks and works which were made about this valley, in order to support the sides of it. The Hebrew word מלוא signifies *fullness*, and is rendered by the LXX. ἀνάλημμα, which *Suidas* explains by the word στήριγμα, that is, a *strengthening* or *fortification*. And the *Chaldee Paraphrast* interprets the word מלוא by מליתא which signifies a *bank*, *wall*, or *buttress*. These works were, as has been observed, vastly expensive, and therefore it is said to be one reason, why the *Israelites* revolted to *Jeroboam* from *Rehoboam*, that *his father had built Millo*, 1 Kings xi. 26, 27; that is, that his father *Solomon* had laid very great and heavy taxes upon the people, in order to enable him to defray the expences of his great works, and of this of *Millo* among the rest. Nor can it be justly inferred from what is said, 2 Sam. v. 9. (*David built round about*, (viz. the city of *Sion*) *from Millo*, and *inwards*) that therefore *Millo* could not be the work of *Solomon*. For the author of this book, who wrote after *David's* death, might call this ancient valley, or the place adjoining to it, by the new name it had acquired since *David's* death, from the works his son *Solomon* had since built in it. <sup>f</sup> ]

*Bezetha* was added to the city, upon the increase of its inhabitants, and was therefore called

<sup>f</sup> De Tab. lib. 4. c. 3. §. 4, 5. and lib. 5. c. 4. §. 2.



*The new city.* The word *Bezetha* in *Hebrew* signifies, *The herd-quarter*, or that part where the cattle was; which name it received from the beast-market which was kept in it: And the pool *Bethesda* which *St. John* <sup>t</sup> mentions, was so called, either from the market, or the gate through which the cattle past <sup>v</sup>, as appears from the etymology of the word, to all who understand the *Greek* tongue.

BELOW mount *Moriah*, towards the East, was a deep valley, through which ran the brook *Cedron*, which divided the city from *The mount of Olives*. Upon the top of this little mountain was *Bethany*, fifteen furlongs from *Jerusalem*. This village took its name from the *Palm-dates*, which were in great plenty there; it was here that *JESUS CHRIST* often lodged, at the house of *Martha* and *Mary*. *Bethphage* another village, was nearer to the city; its name in the *Hebrew*, imports the abundance of *figs* that were gathered here. And yet nearer to the city, on the same side, was *The garden of Gethsemane*, to which *JESUS CHRIST* sometimes resorted.

TO the West of the city, there was another mountain called *Gibon*, and an eminence which *Jeremiah* calls *Goatha*, <sup>w</sup> and the *Evangelists*, *Golgotha*; that is to say, *Calvary*. These two hills were divided from the city by a deep valley, called *The valley of Carcases*. It is pretended that *Calvary* was so called, from the Sculls of those who were executed upon it. But some of the *Fathers* believed that it was from *Adam's* head, which according to them had been buried there. The *Syriack* word *Golgotha*, is most like the *Hebrew*,

<sup>t</sup> Ch. v. 2      <sup>v</sup> It was called προβατικὴν κολυμβήθρα, or the Sheep-pool, for this reason; but it was called בית חסדא *Beth-Esda*, or the house of Mercy, because the sick were healed in it, De Tab. lib. 4. c. 7. §. 5.      <sup>w</sup> Jer. xxxi. 39.

*Golgal*, or *Gilgal*, which is the name of a place near *Jordan*, where God obliged *Joshua* <sup>x</sup> to circumcise the *Israelites*, after their coming out of the desert. This place was so called, because by this circumcision, the reproach was *rolled away* from the *Israelites*. And this might be said with much greater reason of mount *Calvary*. From mount *Gibon* there came several springs: And *Josephus* places on this side of the city, the fountain of *Siloam*, which was evidently one of them. These springs were without doubt conveyed into the city, and distributed into several pools, one of which is called in the Gospel, *The pool of Siloam*, which is that, to which JESUS CHRIST sent the man who was born blind, to wash his eyes in it <sup>y</sup>.

BETWEEN the South and East sides of the city, there was a valley called *Gehennon* or *Gehinnon*, that is, *The valley of Hennon* or *Hinnon* <sup>z</sup>. It is famous for the cruel sacrifices which were there offered up to the idol *Moloch*, in which children were burnt alive. The barbarity of this punishment is the reason why the Gospel calls hell *Gehenna* <sup>a</sup>.

A particular custom in Jerusalem.

THERE is a tradition among the *Jews*, that no houses were ever let to hire in *Jerusalem*. As the people came thither from all parts, three times in a year, in order to celebrate the festivals appointed by the law, the houses were open to strangers. They chose for themselves of such as they found empty, according to their liking, and the inhabitants took care to furnish them with beds <sup>b</sup>. For which reason, though it stood in

<sup>x</sup> Josh. v. 9.

<sup>y</sup> Jo. ix.

<sup>z</sup> Josh. xv. 8.

<sup>a</sup> Matt. v. 22.

<sup>b</sup> This seems to explain our Saviour's sending to a man, to prepare for his eating the Passover, who by the relation appears to have been a stranger to him, Mark xiv. 12.



both the tribes of *Judah* and *Benjamin*, yet it belonged to no particular tribe. It was a city common to all.

IN order to accommodate myself to the common descriptions of *Jerusalem*, I have set down several famous places in the map annexed, whose true situation is not known. As for instance, the castle *Antonia*. This was at first only a fort, which the *Asmonæans* built to guard the Temple: *Herod* enlarged it, and very much embellished it, and gave it the name of *Anthony*, to whom he was indebted for the kingdom. I need not here reckon up all the principal places and buildings of *Jerusalem*, they may be seen in the map.

BUT it must be observed, that the authors of the sacred books speak of the parts of the world, and their climates, according as they stand with relation to *Jerusalem*, and *The Holy Land*: they were *Jews*, and they wrote for the *Jews*. So that when *Daniel* fortells, that *The kings of the South* shall fight with *the kings of the North<sup>c</sup>*; he means by *The South*, *Egypt*, and by *The North*, *Syria*; intending to point out thereby the wars between *the Ptolemies*, and *the Antiochus's*. And for the same reason the *Chaldeans* and *Affyrians* are called *Northern people<sup>d</sup>*; and *The sea*, that is, the *Mediterranean*, signifies the *West*: tho' it does likewise sometimes signify *the South*, because it lay both *West* and *South* of *Palestine*. *From the East and from the West*, says *David*, *from the North and from the Sea<sup>e</sup>*. The North was likewise sometimes signified by the left-hand, and the South by the right; because this is their situation with respect to a man, whose face is turned towards the East.

<sup>c</sup> Ch. xi.<sup>d</sup> Joel ii. 20.<sup>e</sup> Ps. cvii. 3. *Vulgate.*

AND it must likewise be here observed, that all the roofs of the houses were flat, and that the people walked upon them. Whence it is that JESUS CHRIST says in the Gospel, that his doctrine *must be proclaimed upon the house-tops*<sup>f</sup>, in order to shew that it must be preached every where. And the stairs by which they went up, were often without doors, so that people could come down without going into the house, which explains that passage of St. *Matthew* 3, where he says, *Let him which is on the house-top, not come down to take any thing out of his house*: That is to say, let him flee without staying so much as to go in a-doors.

I HAVE in the corner of this sixth Plate, given a plan of the houses of persons of quality, which resemble in some measure our modern cloysters.

A. THE porch and entrance.

B. AN open space or court surrounded with pillars.

BY which it is easy to understand the history of St. *Peter's* denial of his master. This Apostle following JESUS CHRIST into *Caiaphas's* house, enters first into the porch, and from thence into the court, where there was a fire lighted. But one of the soldiers who was warming himself, having known him, he returns into the porch, where JESUS CHRIST was standing in judgment before the Priests. And here a maid-servant knowing him again, he was both within the sight and hearing of JESUS CHRIST, when he again denied, that he was his Disciple.

THE reader will, I doubt not, readily forgive my having been so long in this description of *Jerusalem*. This city was so famous, and so many great things were done in it, that it well deserves our knowledge.

<sup>f</sup> Luke xii. 3

<sup>g</sup> Matt. xxiv. 17.



# C H A P. IV.

## *Of holy Places : Of the Tabernacle, Temple, and Synagogues.*

THE whole world being the workmanship of God, there is indeed no place where men may not shew the respect they have for his supreme Majesty. Which is the reason why God, before he chose to himself a peculiar people, had no particular place set apart for his worship; but in the mean time, such places only were ordinarily chosen as were either distinguished by their eminence, or the woods that adorned them. So that it was either on the hills, or in the woods, that sacrifices were usually offered up. And there have been some occasions on which it has pleased God to approve of this choice that men made, as appears in the history of *Gideon*<sup>h</sup>. But after the building of the Temple, it was no longer lawful to offer sacrifices any where but there<sup>i</sup>; and pious kings are commended in Scripture, for having pulled down *The high places*<sup>k</sup>, that is, for having destroyed the altars that were built upon the hills.

FOR which prohibition of God to the *Jews*, that they should not offer sacrifice any where but in the Temple, two reasons are given. One is, that the *Jews* might be thereby the more strictly united to one another, by this obligation of offering their sacrifices all in the same place; religion by this means re-establishing that union which sin had broken, and which was to be one

<sup>h</sup> Jud. vi. 23.    <sup>i</sup> Deut. xii. 13, 14.    <sup>k</sup> 2 Kings xviii. 4, 5, 7.

day perfectly restored by that charity, which should make all *Christians* of one heart, and of one soul. And the other is, that as God knew that all this *apparatus* for sacrificing should be one day abolished as superfluous, it pleased him admirably to facilitate that abolition, by confining it to one place only. For the Temple being once destroyed, the sacrifices which could be offered up no where else, must necessarily cease.

As the Temple and Tabernacle are the only two places, in which God commanded his people to offer sacrifices to him, [and as the Synagogues were the Holy Places, which succeeded them among the *Jews*] it is very proper that we should know them, before we engage in reading the sacred books: [And we shall therefore here treat of them in their Order. *First*, Of the *Tabernacle*: *Secondly*, Of the *Temple*; and *Thirdly*, Of the *Synagogues*.]

A Description  
of the  
Tabernacle.

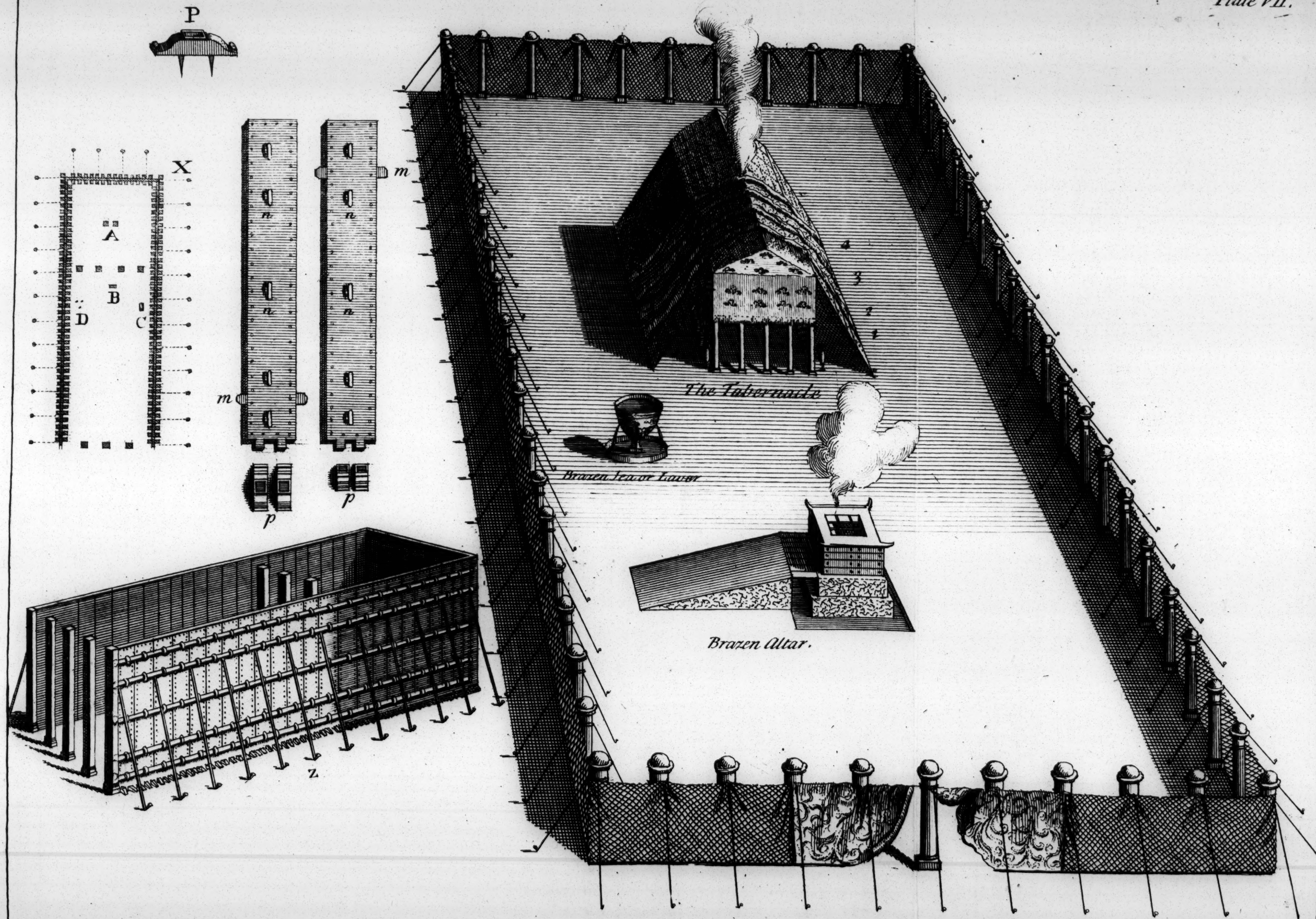
*First*, GOD would have the *Israelites* immediately perform the ceremonies which he had established; and therefore, till such time as he should give them a settled habitation, and should choose a place where he would have a fixed Temple built, *Moses* by the commandment of God, prepared the *Tabernacle*; which was a sort of portable Temple, but nevertheless so disposed, that sacrifices might be very conveniently offered up in it. It was a tent consisting of boards, skins, and curtains<sup>1</sup>, which were set up and pulled down in the different marches of the people; and which could by that means, be very easily removed from place to place.

Plate 7.

BUT how exact a description soever I might give of the Tabernacle, it would be difficult to form an idea of it, without having seen its figure;

<sup>1</sup> Exod. xxvi.







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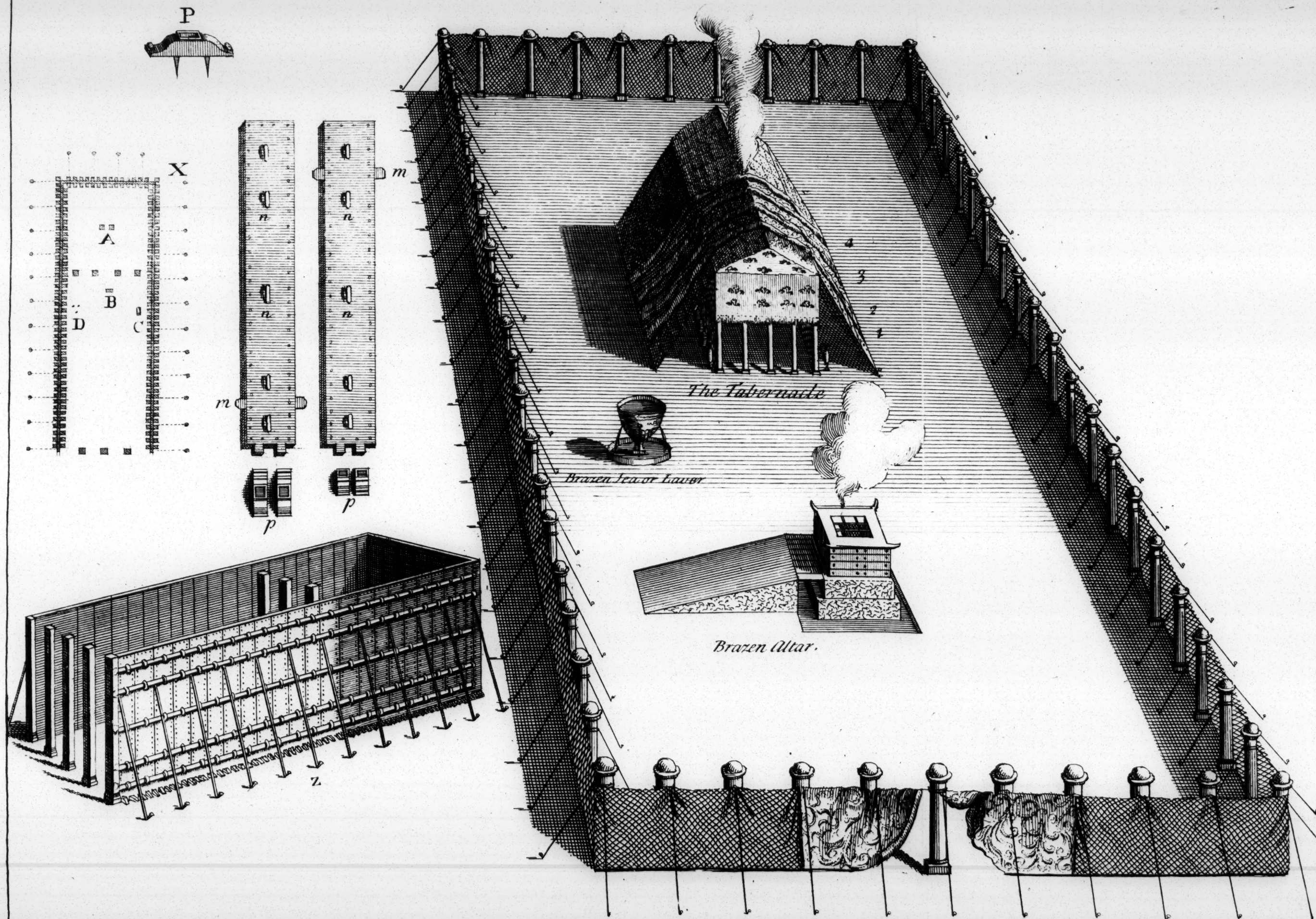
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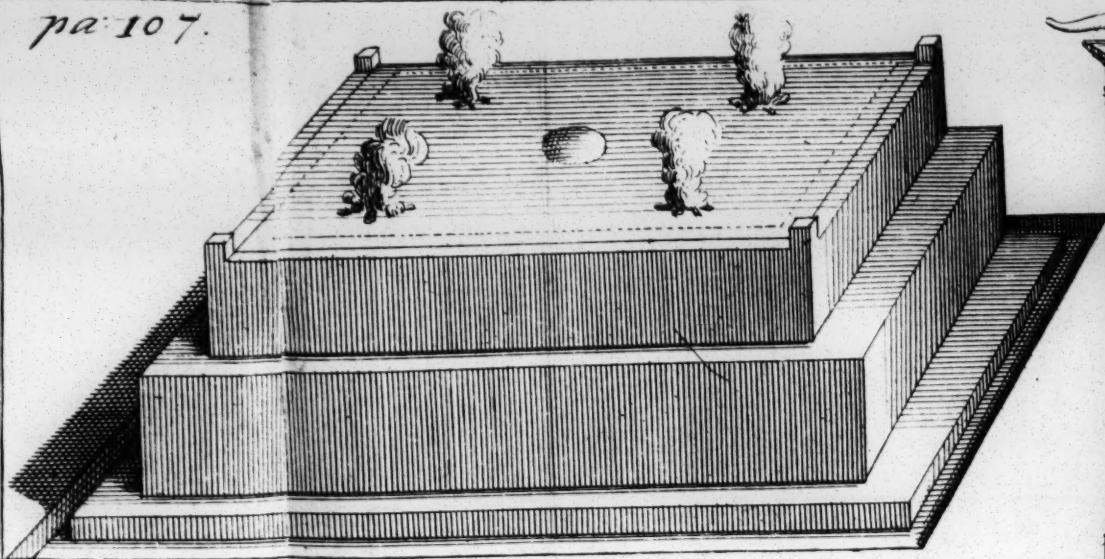
and



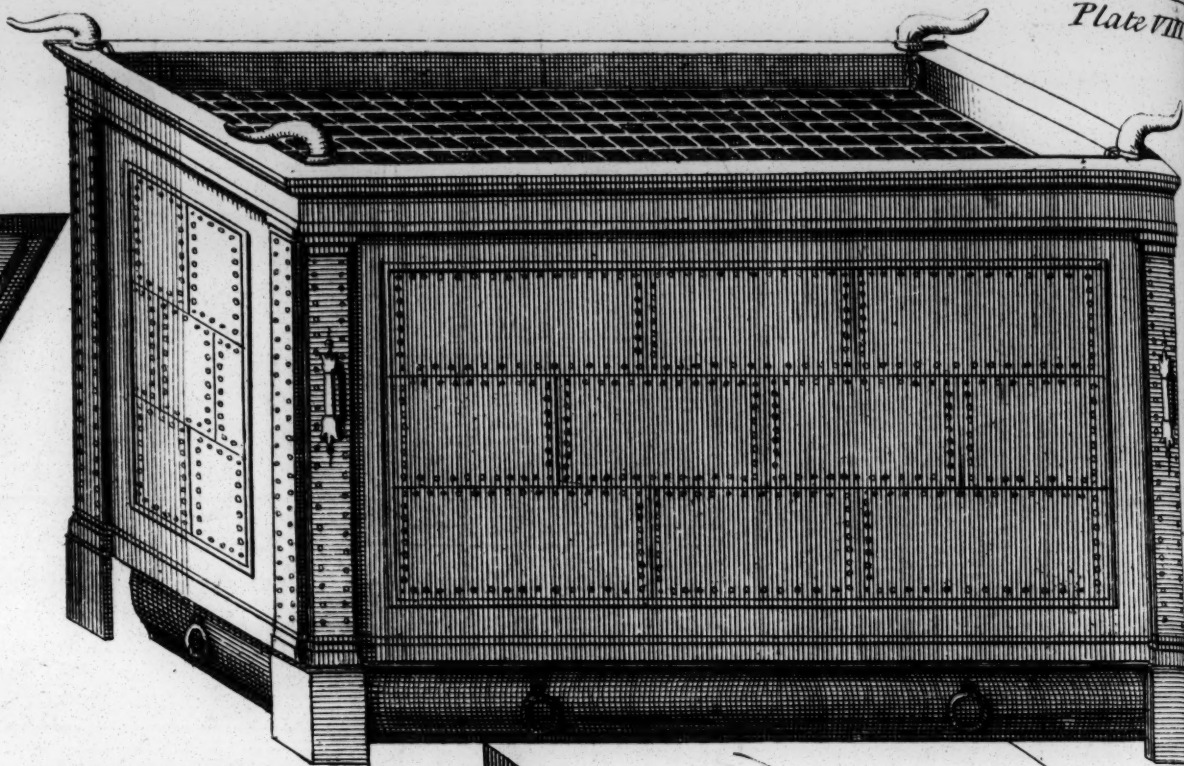


J. Pine Sculp.



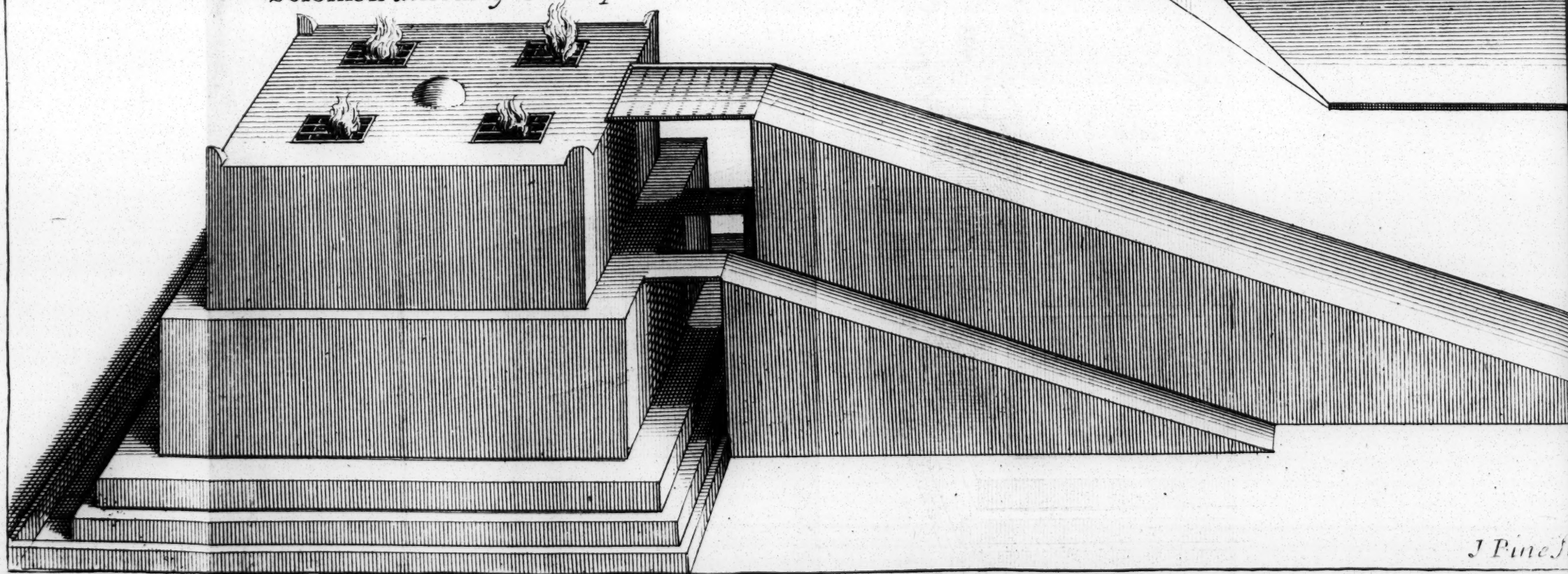


*The Brazen Altar of Solomon  
according to the Jews.*



*The Brazen Altar of Moses  
according to Calmet.*

*The Brazen Altar of  
Solomon according to Lamy.*





and I have therefore given a plate of it. One side of which represents it as erected and covered with its curtains and skins; the other, as taken to pieces. You have in the latter, the plan of it, the boards taken apart, the pillars, and the bases. It was an open space of an hundred cubits long, and fifty broad, surrounded on all sides by pillars fixed at equal distances, whose spaces were filled up by curtains fixed to the pillars; some of which curtains, namely, those at the entrance were much richer than the rest <sup>m</sup>. Of which great space, the people were permitted only to enter into that part, which was next to the entrance; and not there, but at such times as they offered sacrifice, that they might lay their hands on the heads of their victims <sup>n</sup>: The Priests only could go into the other parts of it <sup>o</sup>.

A LITTLE within the entrance was the *Brazen-altar*, which was placed upon a basis of raised stone-work. The passage up to it, was at the side of it, and inclining, that it might contain the fuel which was used in offering the burnt-offerings <sup>p</sup>. And a little farther on the South side was a vessel of brass, which on the account of its extraordinary size, was called the *Brazen-Sea*. In this the

*Bräzen-altar. Plate 8.*

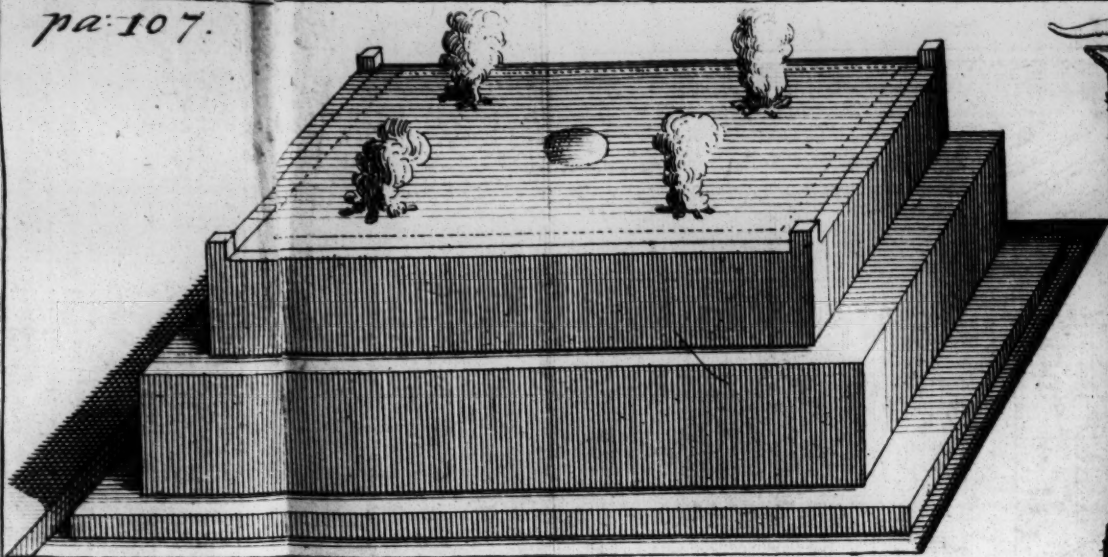
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<sup>m</sup> Exod. xxvii. 9--19.

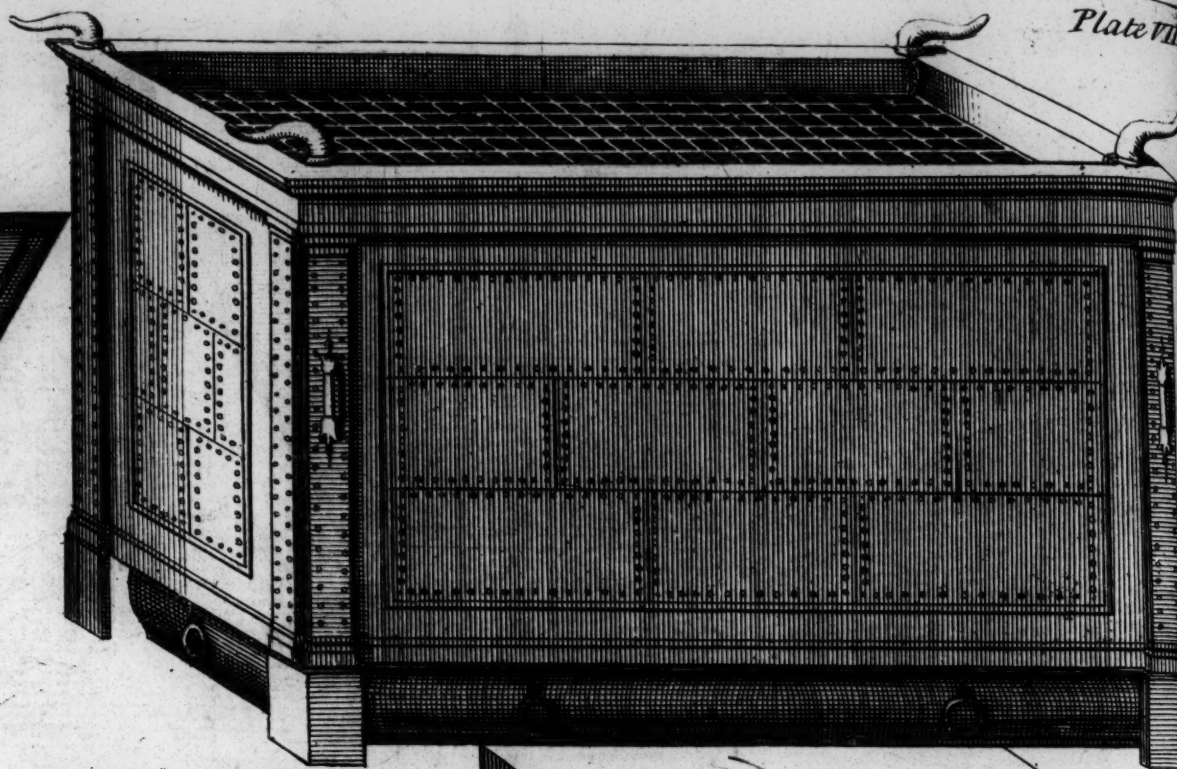
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was the horns of this Altar, that Adonijam and Joab took hold (1 Kings i. 50, and ii. 28.) for the Temple of Solomon was yet built; and this altar being but three cubits high, the horns it were within their reach, which those of Solomon's Altar of burnt-offerings, or brazen-altar were not. (De Tab. l. 6. c. 3. §. 5.) The form of this altar according to Calmet is here given, Plate viii. (See the word *Holocauste* in Calmet's Dictionnaire Critique, &c. de la Bible) Our author seems plainly to confound the brazen-altar of Moses, with that of Solomon; for there was neither any stone-work, nor any inclining way to the former, though there were both to the latter, as it is hereafter described, and here engraven, both according to Lamy, and the Jews.



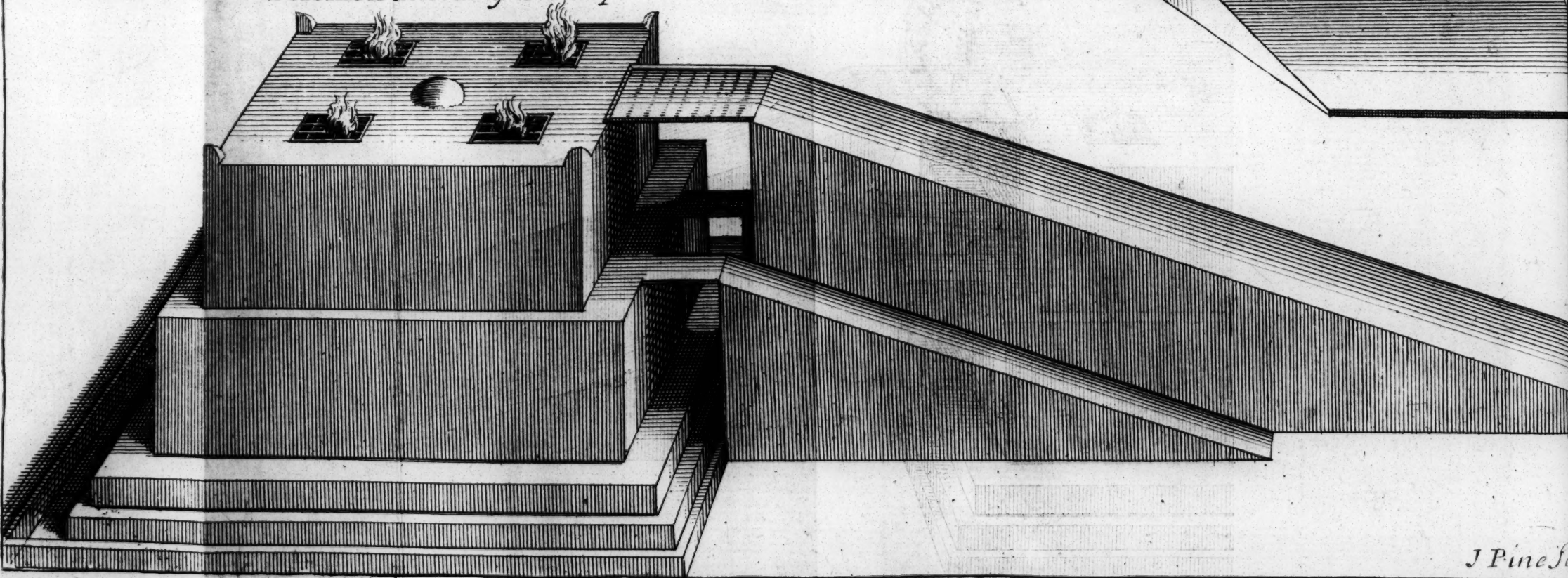


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Plate 9. priests washed their hands and feet, whenever they were to offer sacrifice, or go into the Temple<sup>q</sup>.

THE Tabernacle had four coverings, which are all represented [in Plate 7.] as turned back, and are distinguished by the figures, 1, 2, 3, 4. The two under ones were fine and thin; the two others were made of skins so dressed, as to resist the rain. It was thirty cubits long, and ten broad; and was divided into two parts. The inner-part was but ten cubits long, and was called *The Holy of Holies*; the other was twenty, and was called simply, *The Holy*<sup>r</sup>. These two parts were divided from one another only by a veil: and there was another veil of the same sort at the entrance<sup>f</sup>. Z Represents the Tabernacle, as set up upon its pillars, and surrounded by its boards; *m m* are its boards taken asunder with their tenons<sup>t</sup>; *n n* the rings through which the levers past, and by that means bound the whole work close together<sup>v</sup>. *p p* Are the bases into which the boards were fixed, and by which they were supported<sup>w</sup>. *P* Shews one of those bases by it self; and *X* is the plan of the Tabernacle where you see the manner how the bases, pillars, and boards were joined together; and the places where pins were fixed into the earth, to which the cords were tied, which kept the whole fabrick of the tabernacle steddy and fixed.

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<sup>f</sup> Exod. xxvi.

<sup>31-37.</sup>

<sup>t</sup> Exod. xv. --17.

<sup>v</sup> Ibid. xxvi. --29.

<sup>w</sup> Ibid. xix. --21.

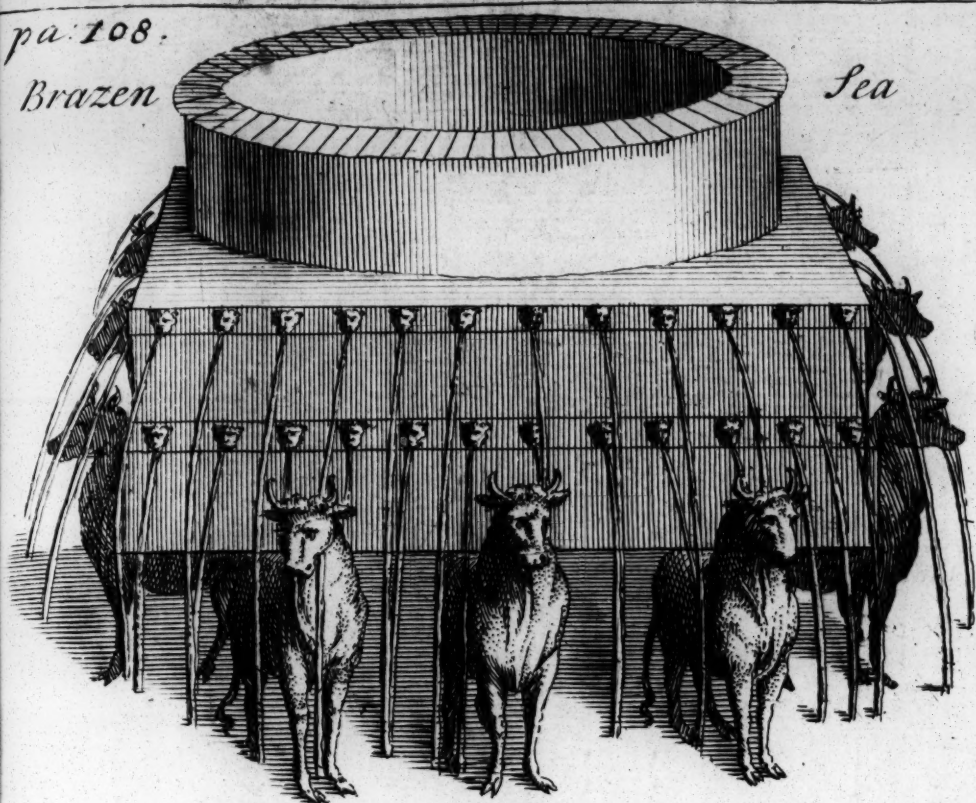
<sup>x</sup> Ex. xxv. 10-22.



pa: 108.

Brazen

Sea

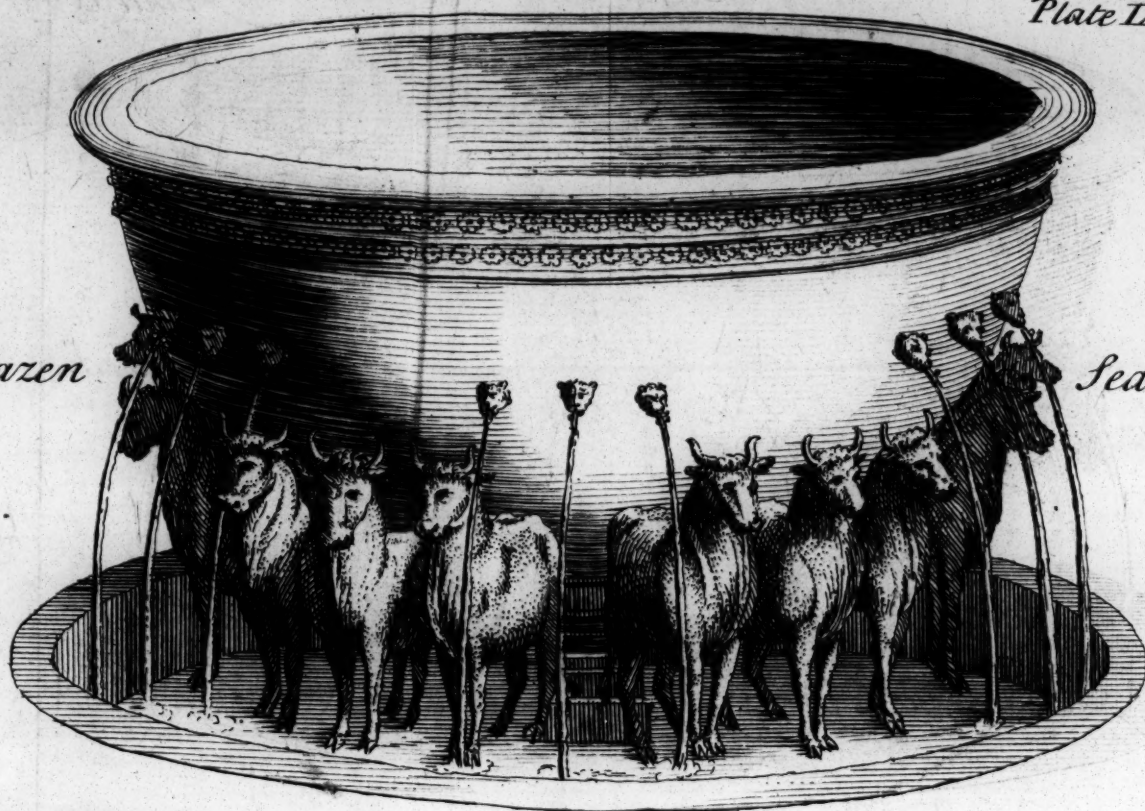


according to the Jews.

Plate IX.

Brazen

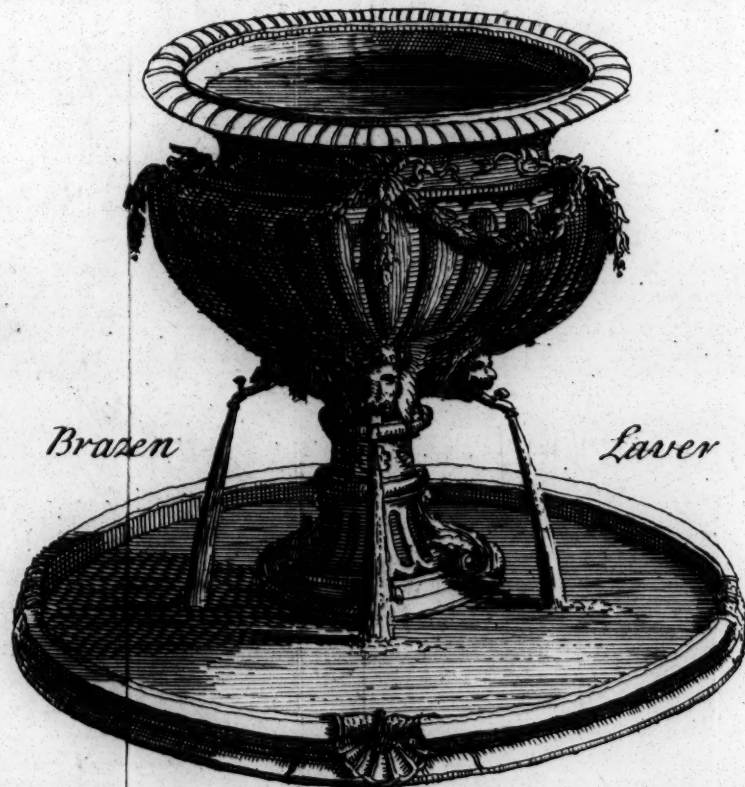
Sea



Lamy

Brazen

Laver



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J. Pine Sculp.



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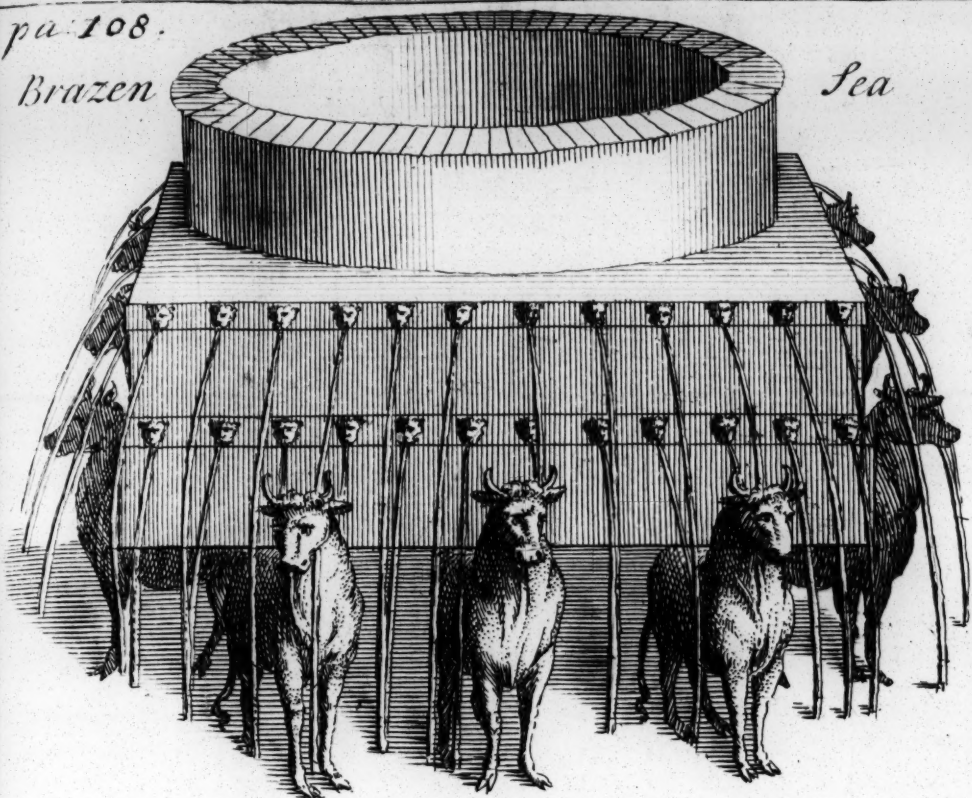
<sup>w</sup> *Ibid.* xix. --21.

<sup>x</sup> Ex. xxv. 10-22.



Brazen

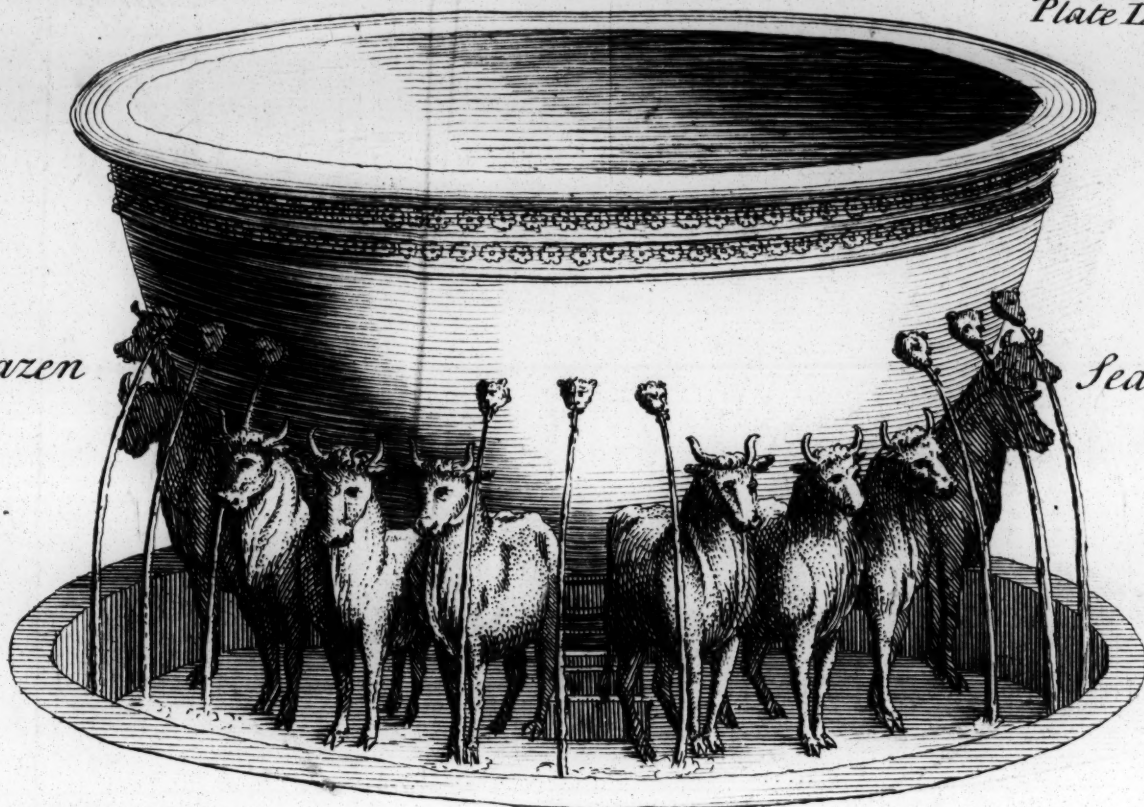
Sea



according to the Jews.

Brazen

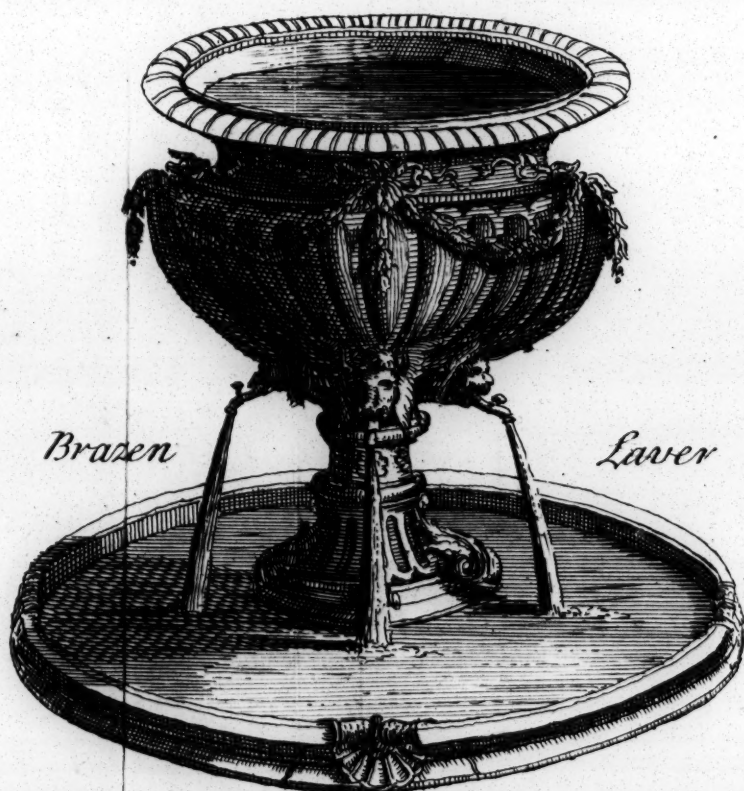
Sea



Lamy

Brazen

Laver

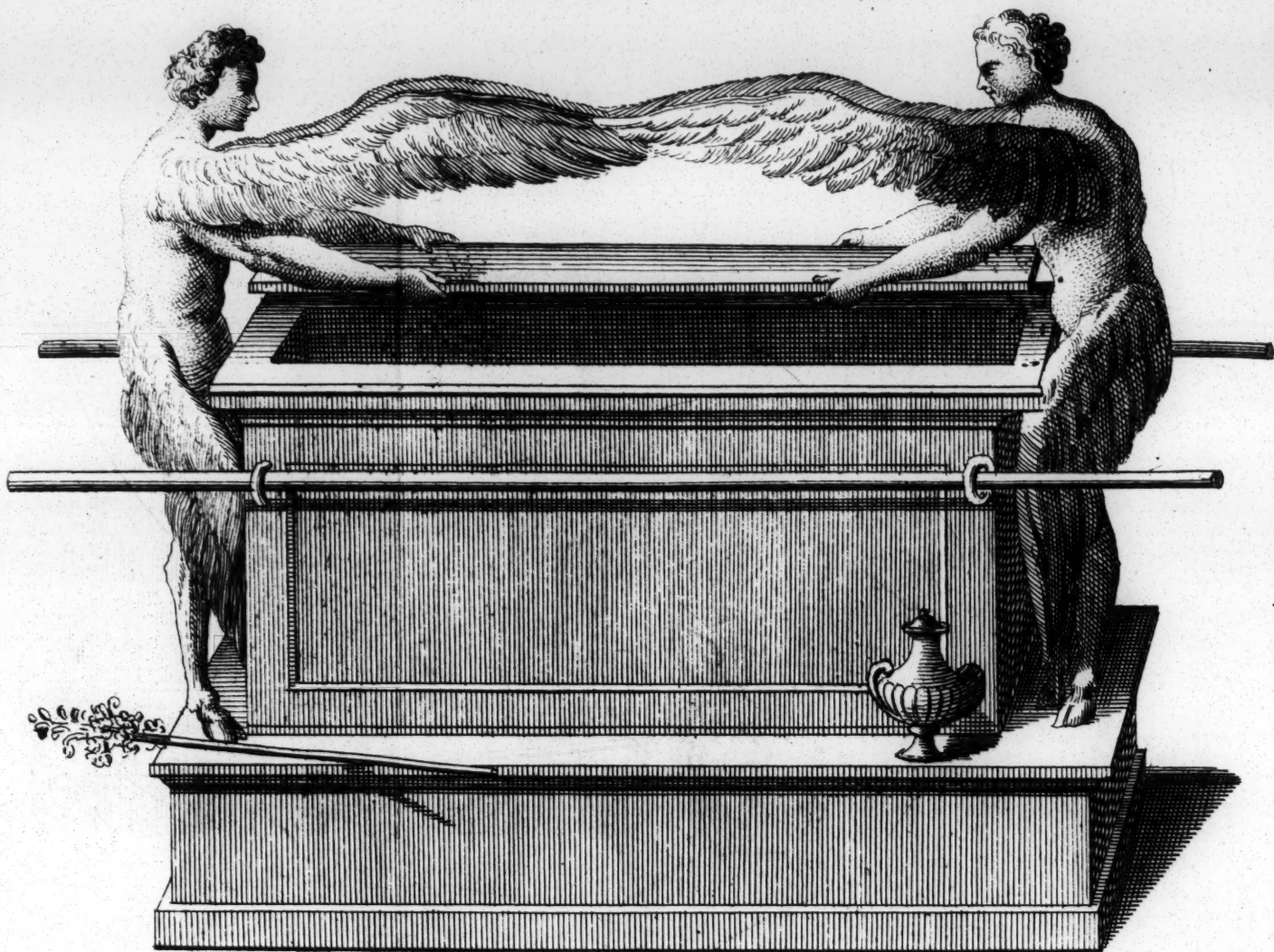


Calmet.

J Pine Sculp.



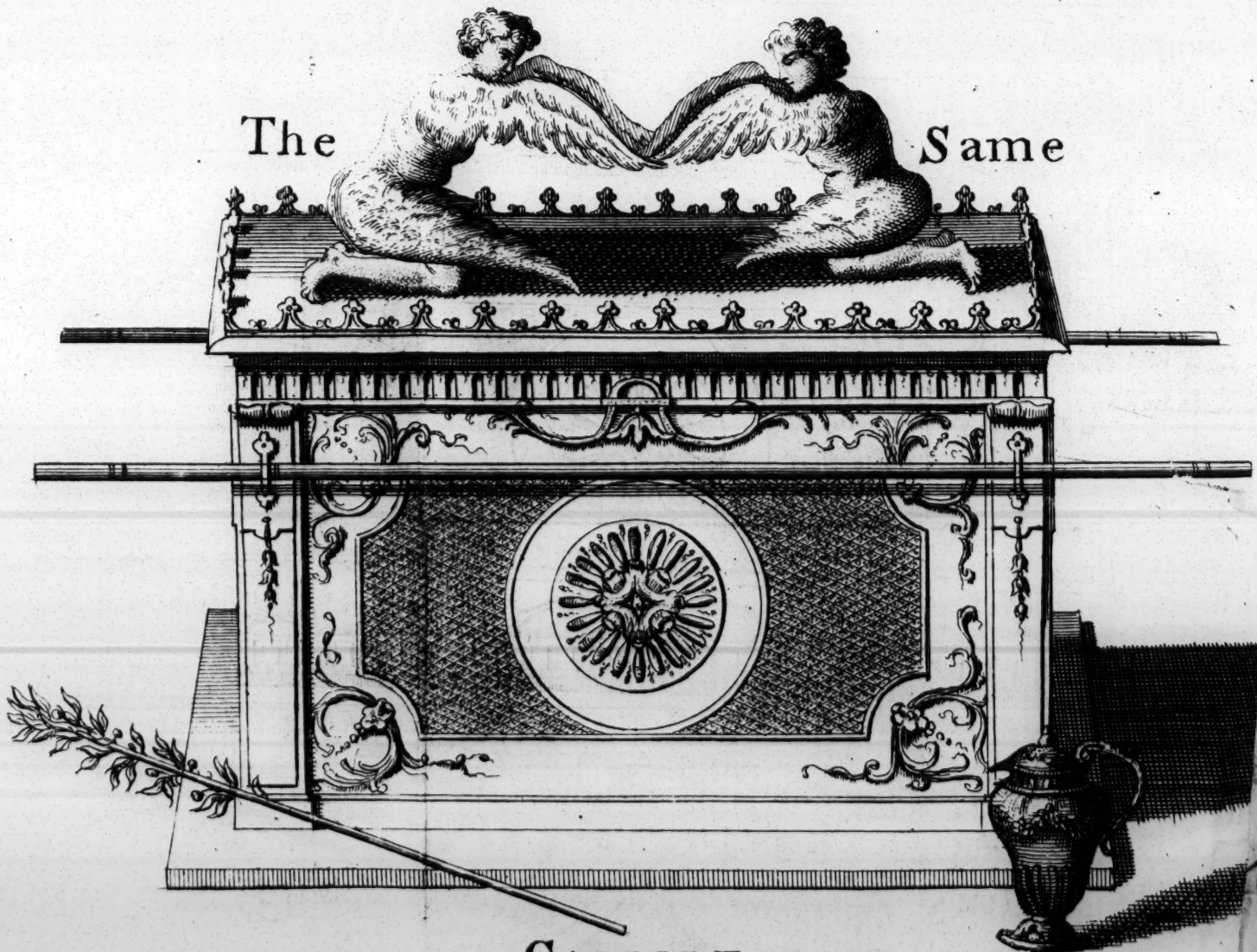
# Ark of the Covenant



LAMY.

The

Same



CALMET

J. Pine



Engraver has [in the latter] represented the Cherubims which are at the sides of it, as lifting up the covering, that it might be the better distinguished; and its form is indeed what deserves our notice. This covering has a name in *Hebrew*, which is derived from a verb, which signifies both *to cover*, and *to expiate*; <sup>y</sup> and hence it is, that it is sometimes called *the Propitiatory* <sup>z</sup>. The cherubims were placed above it, but we know not the figure of them. Some even think that the word *Cherub* is a transposition of some letters of that word which in *Hebrew* signifies a *Chariot* <sup>a</sup>, and that when it is said, that the cherubims were over the Ark of the Covenant, thereby is meant, that the Ark was a sort of *Chariot*, upon which God sat <sup>b</sup>; and indeed the Scripture does sometimes say, that God *rode upon* <sup>c</sup>, and *sitteth between, The cherubims* <sup>d</sup>. This Ark had in it <sup>e</sup> the tables of the law, *Aaron's rod*, and a pot, in which some *Manna* was preserved <sup>f</sup>: the place in which it stood in *the Holy of Holies*, is shewn by the letter A.

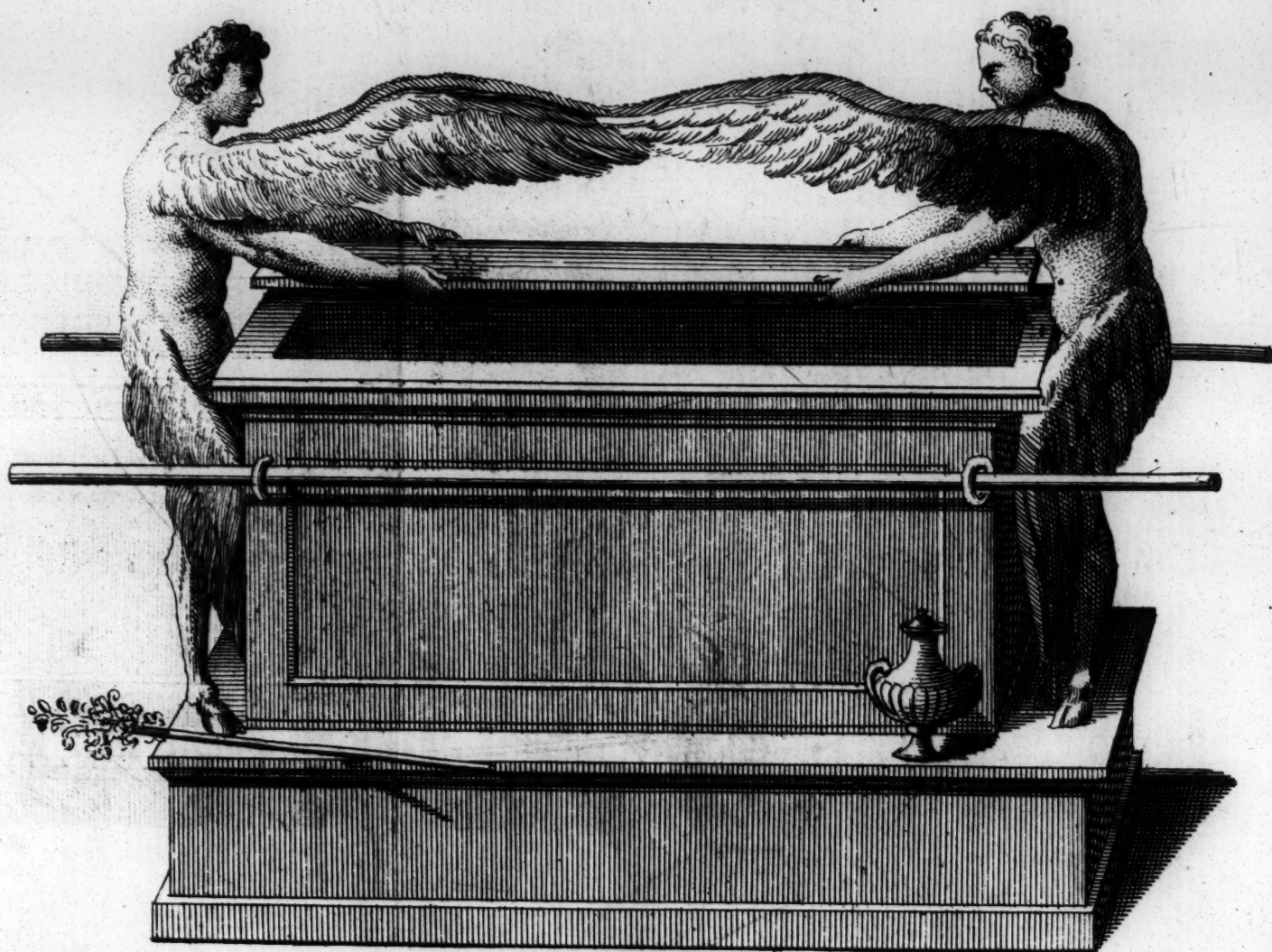
THE other part of the Tabernacle, which, as has been said, was called *The Holy*, had in it

<sup>y</sup> Caphoret, from Caphar. <sup>z</sup> Or Mercy-Seat, Ex. xxv. 17. Heb. ix. 5. <sup>a</sup> That is, that instead of כְּרֻב cherub, it ought to be read רֶכֶב rechub, which signifies a chariot.

<sup>b</sup> And they therefore placed the cherubims so as to make a sort of seat with their wings; as in the two draughts of the Ark, in the plate annexed. <sup>c</sup> Ps. xviii. 10. <sup>d</sup> Ps. xcix. 1. <sup>e</sup> Heb. ix. 4. Our author, (De Tabernac. l. 3. c. 5. §. 4.) concludes, that the truest opinion is that, which supposes that nothing at all was in the Ark but the two tables of the law, as it is expressly said, 1 Ki. viii. 9. and 2 Chron. v. 10. and his way of reconciling this passage in the Hebrews to these other places, is by observing that the Hebrew כִּי is of a very uncertain signification, and signifies with, as well as in; and that therefore this expression of the Apostle therein or in it may mean with it, that is, these things were with the Ark, in the Holy of Holies. But, Qu. Whether the Apostle may not be understood to mean this of Moses's time, and those other passages be understood of Solomon's, and so both be literally true? See Prid. Con. P. 1, B. 3. under the year 535. <sup>f</sup> Exod. xvi. 33, 34.

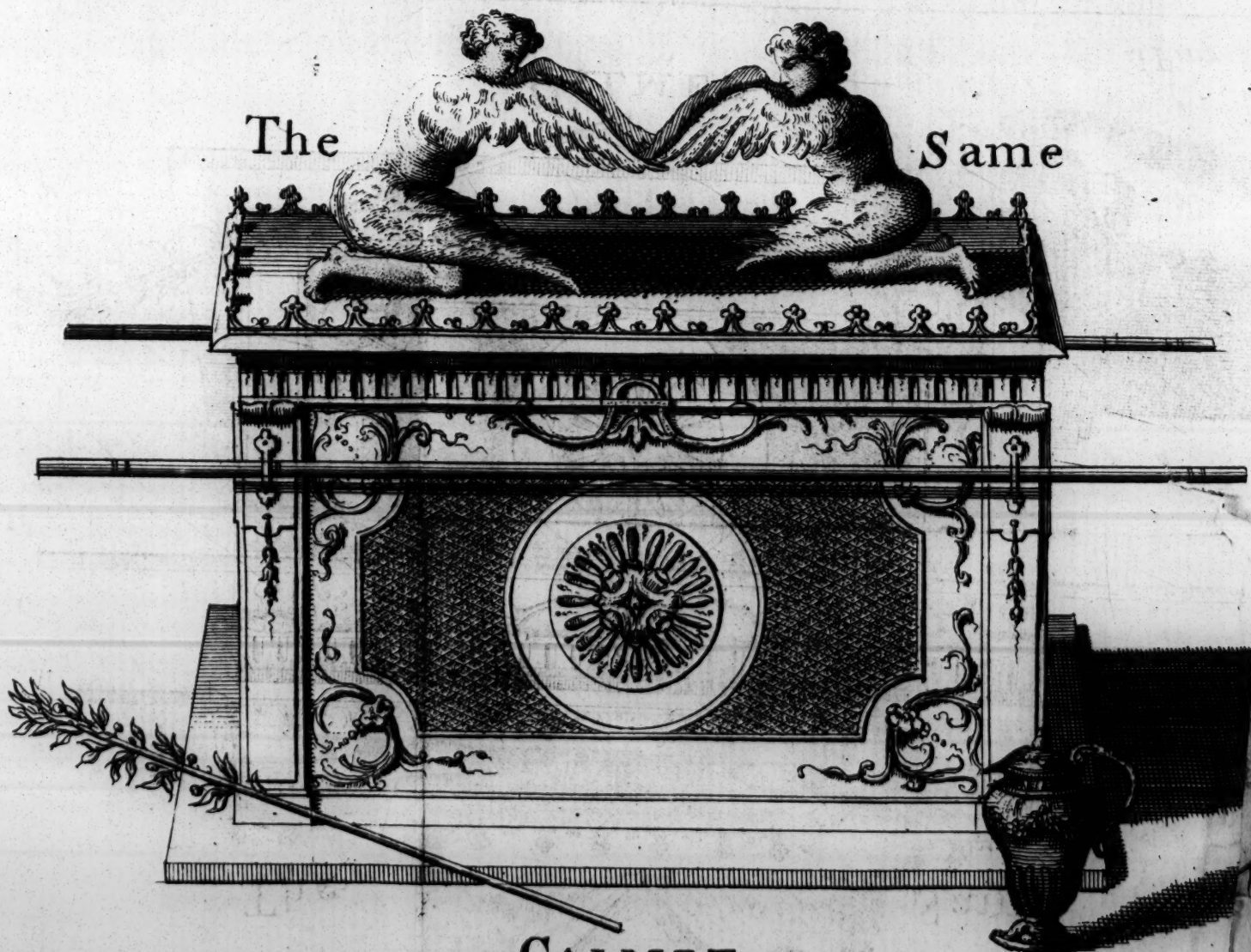


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*The Golden Altar, Golden Candlestick, and Table of Shew-bread, Plate 11.*

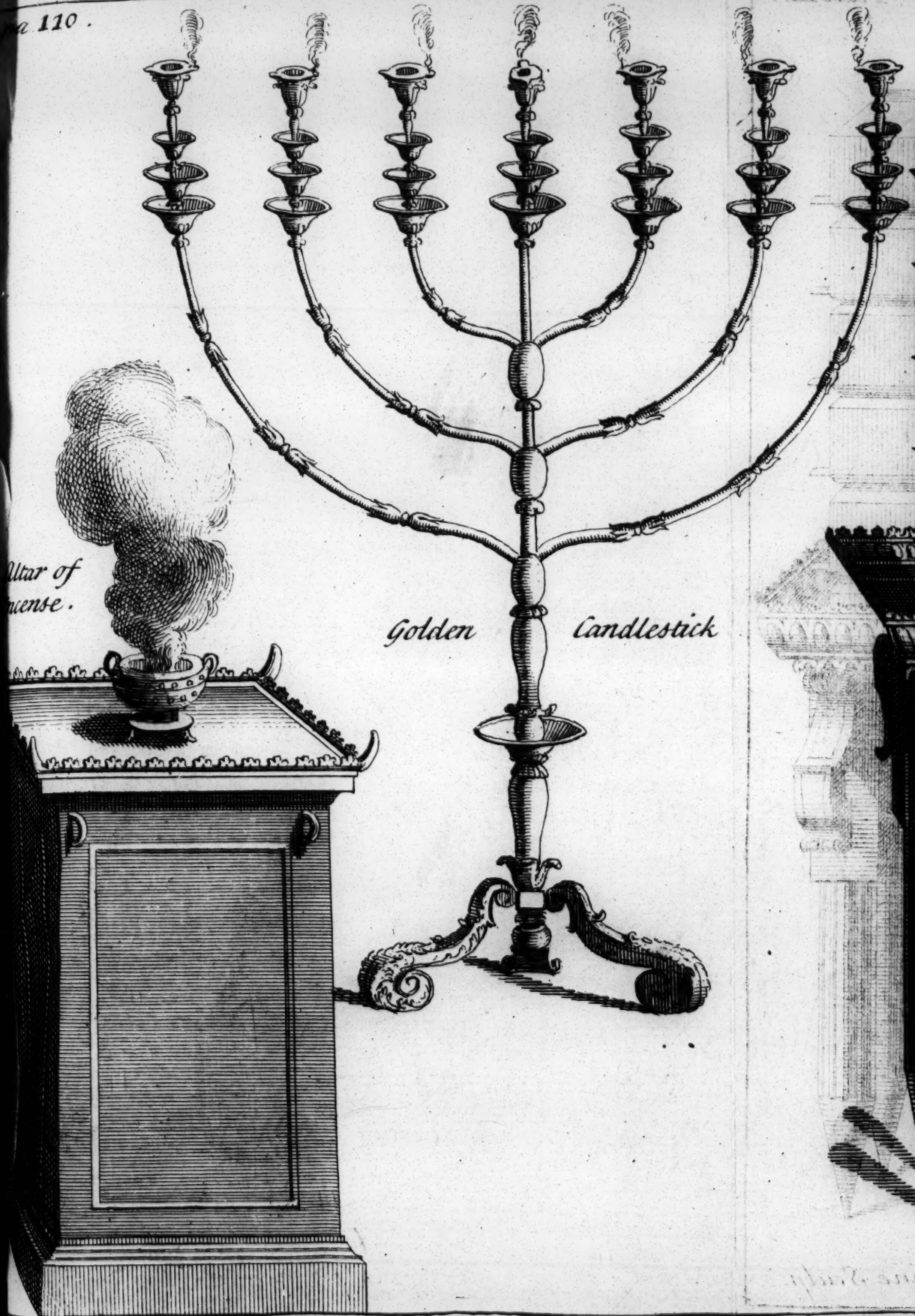
the *Golden Candlestick* with seven branches<sup>h</sup>, the *Golden altar*, called *The altar of incense*<sup>i</sup>, (which was a sort of excellent perfume that was burnt upon it<sup>k</sup>;) and *The table of Shew-bread*. All which are likewise engraven separately in the eleventh plate. [In plate the seventh] the letter D shews the place where the *Golden Candlestick* stood; B, that of *The altar of incense*; and C, that of *the Table of Shew-bread*<sup>l</sup>; which last is a name that the *Greek* and *Latin* interpreters have given to it, because it is always expos'd to the sight of God, before the Ark: but the *Hebrews* call it, *The bread of faces*, because being square, each loaf had, as it were, four faces, or four sides<sup>m</sup>. Concerning which I would not omit a very singular tradition of the *Jews*; which is, that there was placed a sort of half tube of gold, which is represented at the letters AA [in the eleventh plate] between each of these loaves, in order to

<sup>g</sup> Ex. xxv. 31. *Whether the lamps in the candlestick burned incessantly day and night without intermission, is much disputed. Our author seems to be of opinion, that Ex. xxvii. 20. and Lev. xxiv. 2. do imply, that a perpetual light was kept, at least, in some of them; and that in 2 Chron. xiii. 11. and Ex. xxx. 8. by burning and lighting is meant the cleaning and dressing the lamps, which were gone out, which was done every morning; and the lighting them afresh, which was done every evening. De Tabern. Lib. 3. c. 4. §. 4.* <sup>h</sup> By the vision of the golden candlestick between two olive trees, which perpetually supply'd it with oyl, God strengthened Zechariah, and in him his brethren, (Zech. 4.) against their fears of not completing his Temple, which they had began after their return from the captivity. And he assured them, that The two anointed ones, i. e. Joshua the high-priest, and Zerobabel, should be assisted by him, 'till they have finished it. Ibid. §. 5.

<sup>i</sup> Ex. xxx. 1. <sup>k</sup> To this St. John alludes, Rev. viii. 3, 5. See De Tabern. Lib. 3. c. 4. §. 7. <sup>l</sup> Ex. xxv. 23. Lev. xxiv. 5-9.

<sup>m</sup> Or they may have been so called, because they were always before God, as the Angel who is always in the presence of God, is called Angelus faciei, Isa. lxiii. 9. Vulg. De Tabern. Lib. 3. c. 4. §. 1.





Golden Candlestick

Altar of Incense.

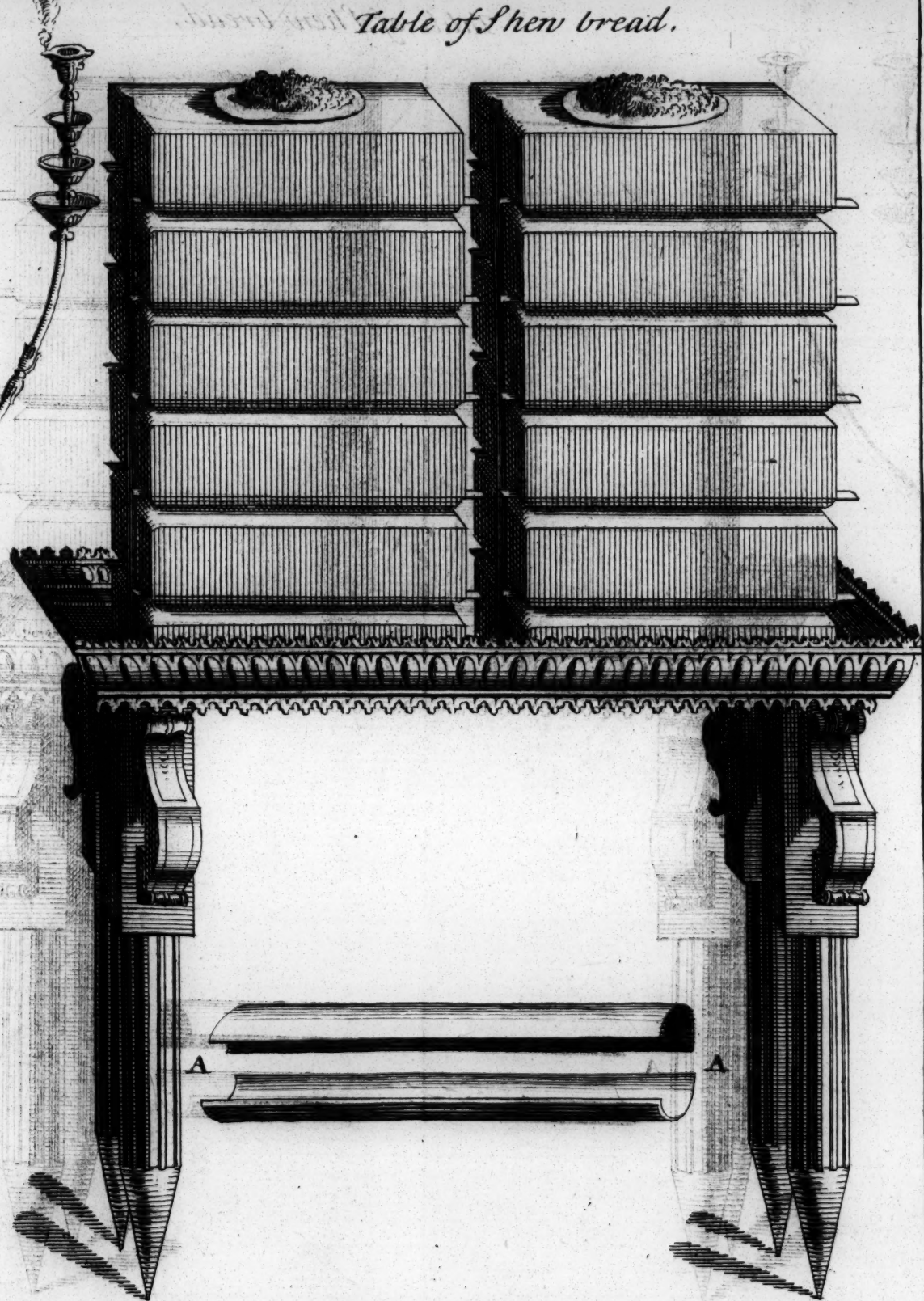


Table of Shew bread.

J. Pine Sculp.



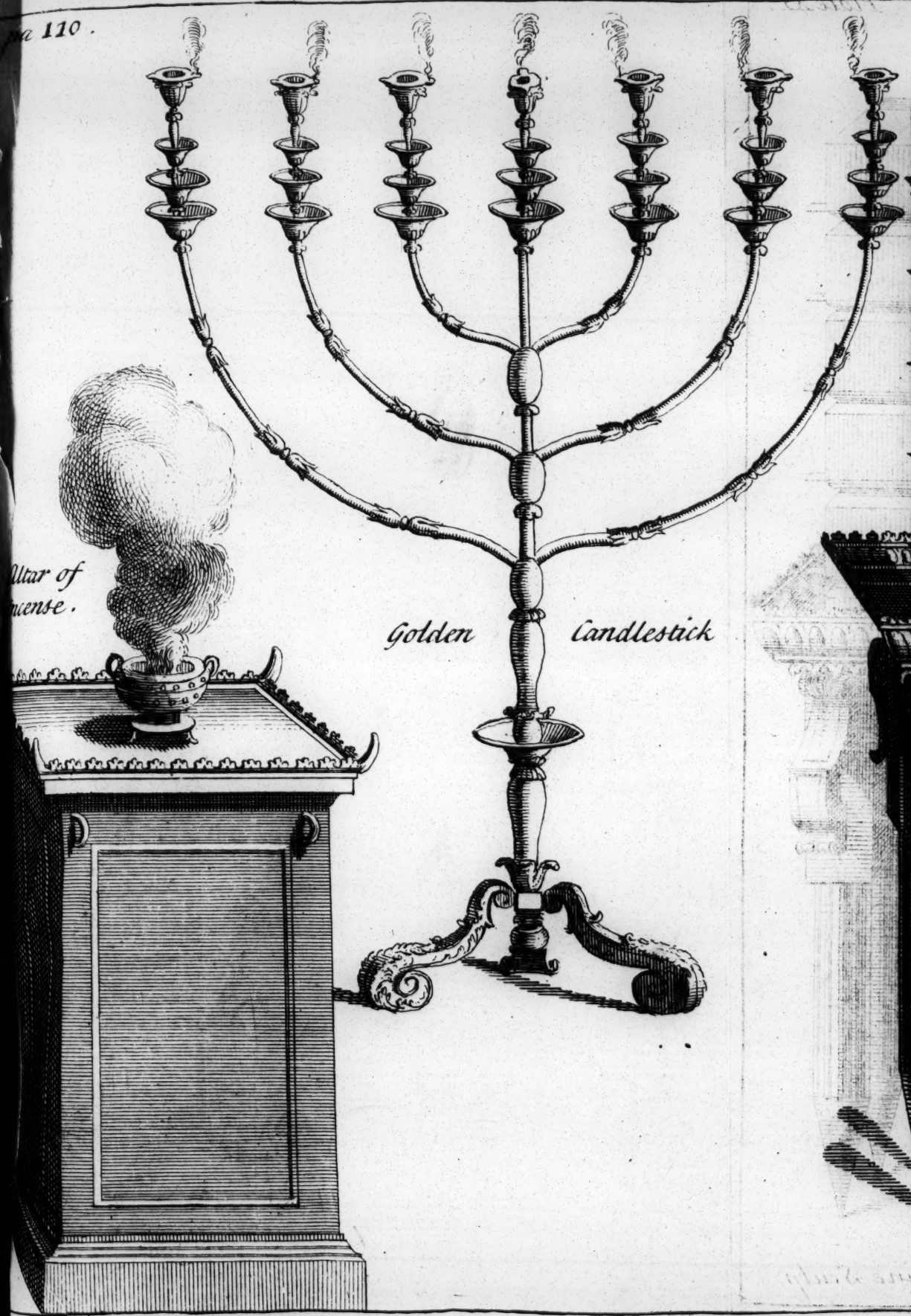
*The Golden Altar, Golden Candlestick, and Table of Shew-bread, Plate 11.*

the *Golden Candlestick* with seven branches<sup>h</sup>, the *Golden altar*, called *The altar of incense*<sup>i</sup>, (which was a sort of excellent perfume that was burnt upon it<sup>k</sup>;) and *The table of Shew-bread*. All which are likewise engraven separately in the eleventh plate. [In plate the seventh] the letter D shews the place where the *Golden Candlestick* stood; B, that of *The altar of incense*; and C, that of *the Table of Shew-bread*<sup>l</sup>; which last is a name that the *Greek* and *Latin* interpreters have given to it, because it is always expos'd to the sight of God, before the Ark: but the *Hebrews* call it, *The bread of faces*, because being square, each loaf had, as it were, four faces, or four sides<sup>m</sup>. Concerning which I would not omit a very singular tradition of the *Jews*; which is, that there was placed a sort of half tube of gold, which is represented at the letters A A [in the eleventh plate] between each of these loaves, in order to

<sup>h</sup> Ex xxv. 31. *Whether the lamps in the candlestick burned incessantly day and night without intermission, is much disputed. Our author seems to be of opinion, that Ex. xxvii. 20. and Lev. xxiv. 2. do imply, that a perpetual light was kept, at least, in some of them; and that in 2 Chron. xiii. 11. and Ex. xxx. 8. by burning and lighting is meant the cleaning and dressing the lamps, which were gone out, which was done every morning; and the lighting them afresh, which was done every evening. De Tabern. Lib. 3. c. 4. §. 4.* <sup>i</sup> By the vision of the golden candlestick between two olive trees, which perpetually supply'd it with oyl, God strengthened Zechariah, and in him his brethren, (Zech. 4.) against their fears of not completing his Temple, which they had began after their return from the captivity. And he assured them, that The two anointed ones, i. e. Joshua the high-priest, and Zerobabel, should be assisted by him, till they have finished it. Ibid. §. 5. <sup>k</sup> Ex. xxx. 1. <sup>l</sup> To this St. John alludes, Rev. viii. 3, 5. See De Tabern. Lib. 3. c. 4. §. 7. <sup>m</sup> Ex. xxv. 23. Lev. xxiv. 5-9.

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Altar of  
Incense.

Golden  
Candlestick

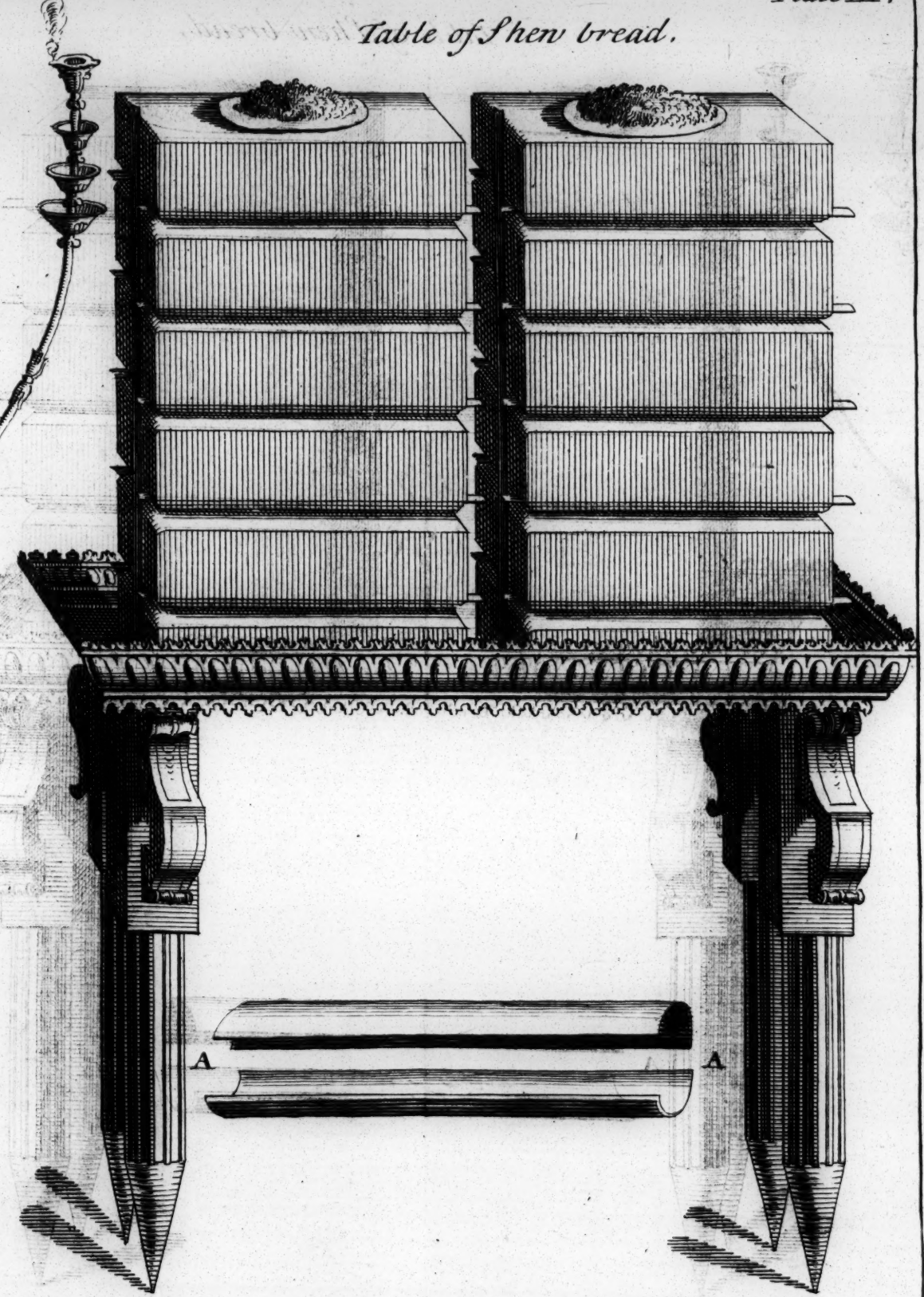
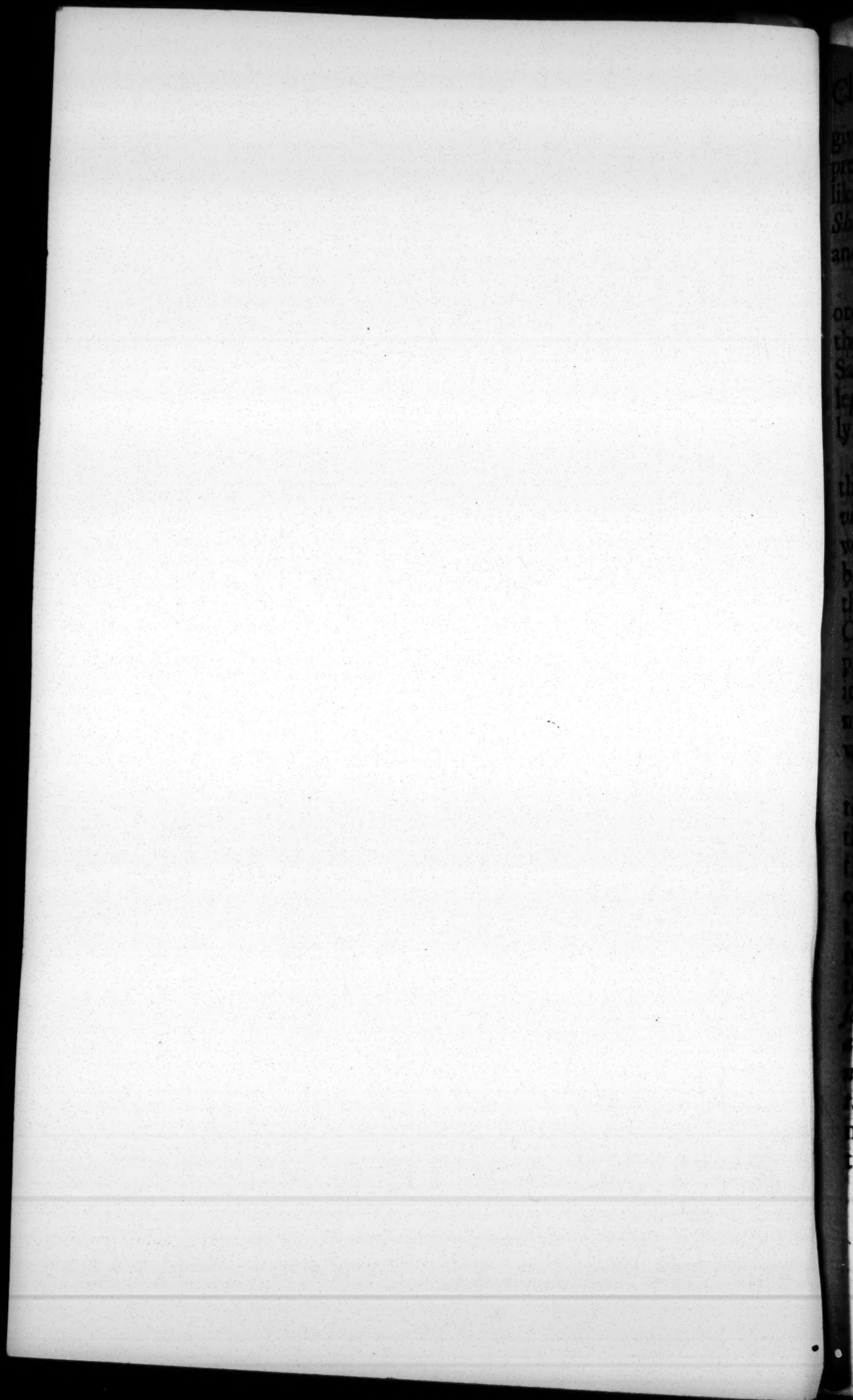


Table of Shew bread.

J. Pine Sculp.





give a free passage for the air, and the better preserve them from corrupting. And it ought likewise to be here mentioned, that this *Table of Shew-bread* was always placed on the North-side, and the *Golden Candlestick* on the South.

THE priests went every day into *The Holy*, in order to dress the lamps, burn incense, and change the bread at the day appointed, which was the Sabbath: but the high-priest only had the privilege of going into *The holy of holies*, and that only once a year, viz. at the feast of expiation<sup>n</sup>.

As oft as the *Israelites* changed their camp, the Tabernacle was taken down, and every *Levite* knew what part he was to carry; for it was a part of their office. Some carried the boards which were overlaid with gold, some their bases; these, the veils; those, the pillars. Of which the book of *Numbers* ° gives us a particular account. When the *Israelites* were incamped, the Tabernacle was always placed in the midst of the camp; and that for a reason, which well deserves our notice.

GOD, when he chose his people, was not satisfied with being their Protector, he would be their King. He gives *Moses* no other character than that of Interpreter of his laws, and leader of the *Israelites*; he reserves to himself solely the sovereign authority; and the manner in which he gives orders for the Tabernacle, is a proof of it. *Let them make me a sanctuary*, says he to *Moses*, *that I may dwell among them.* According to all that I shew thee, after the pattern of the Tabernacle, and after the pattern of all the instruments thereof, even so shall ye make it P. Which has made the *Jews* say, That the Tabernacle was at the same time both the Temple of their God,

<sup>n</sup> Lev. xvi. 1, 2, &c. Heb. ix. 7.

° Chap. 4.

P Exod. xxv. 8, 9.

and

and the Palace of their King; and That God resided in it, not only that he might be worshipped there, but likewise in order to govern his people. To which quality of King, God added that of the General of an army. He gives himself the name of a terrible Warriour, which inspires both fear and terrour<sup>a</sup>. And what place could there be more proper for his tent, than the middle of the camp? The Tabernacle had a much more majestick appearance for being encompassed with all the tents of the *Israelites*; and it is probable, that it was in this situation, and with this magnificent attendance, that God gave the first design of it. At least, it will be readily granted, that this Idea of God residing in the Tabernacle, in the midst of the army of the *Israelites*, has something very sublime in it, and is some measure worthy of God. And therefore he sometimes made himself manifest to the Prophets, under this image; insomuch, that it is necessary to know the manner how the camp of the *Jews* was formed, in order to understand the descriptions the Prophets give us of him.

*The form  
of the  
camp of  
the Israelites.*

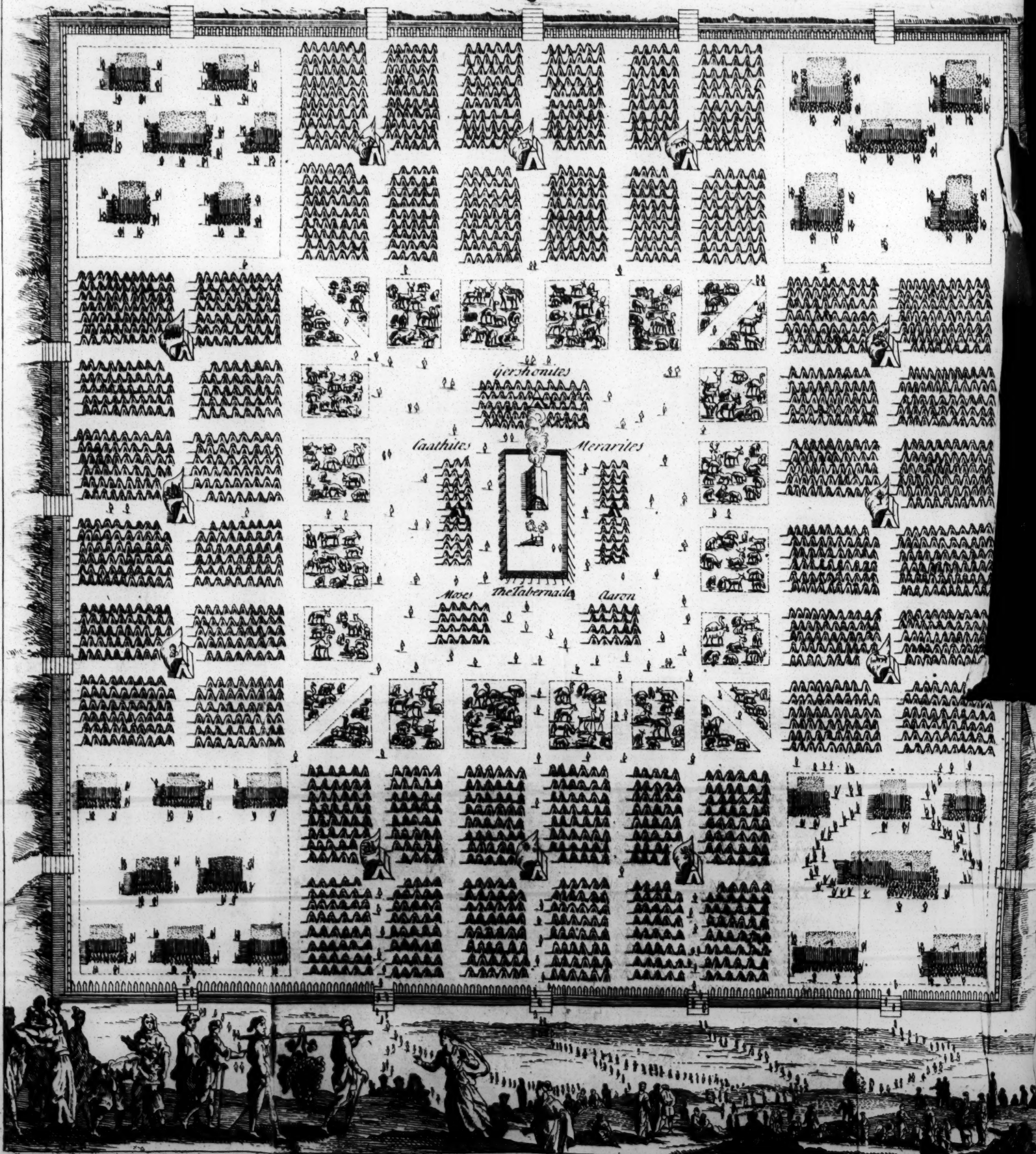
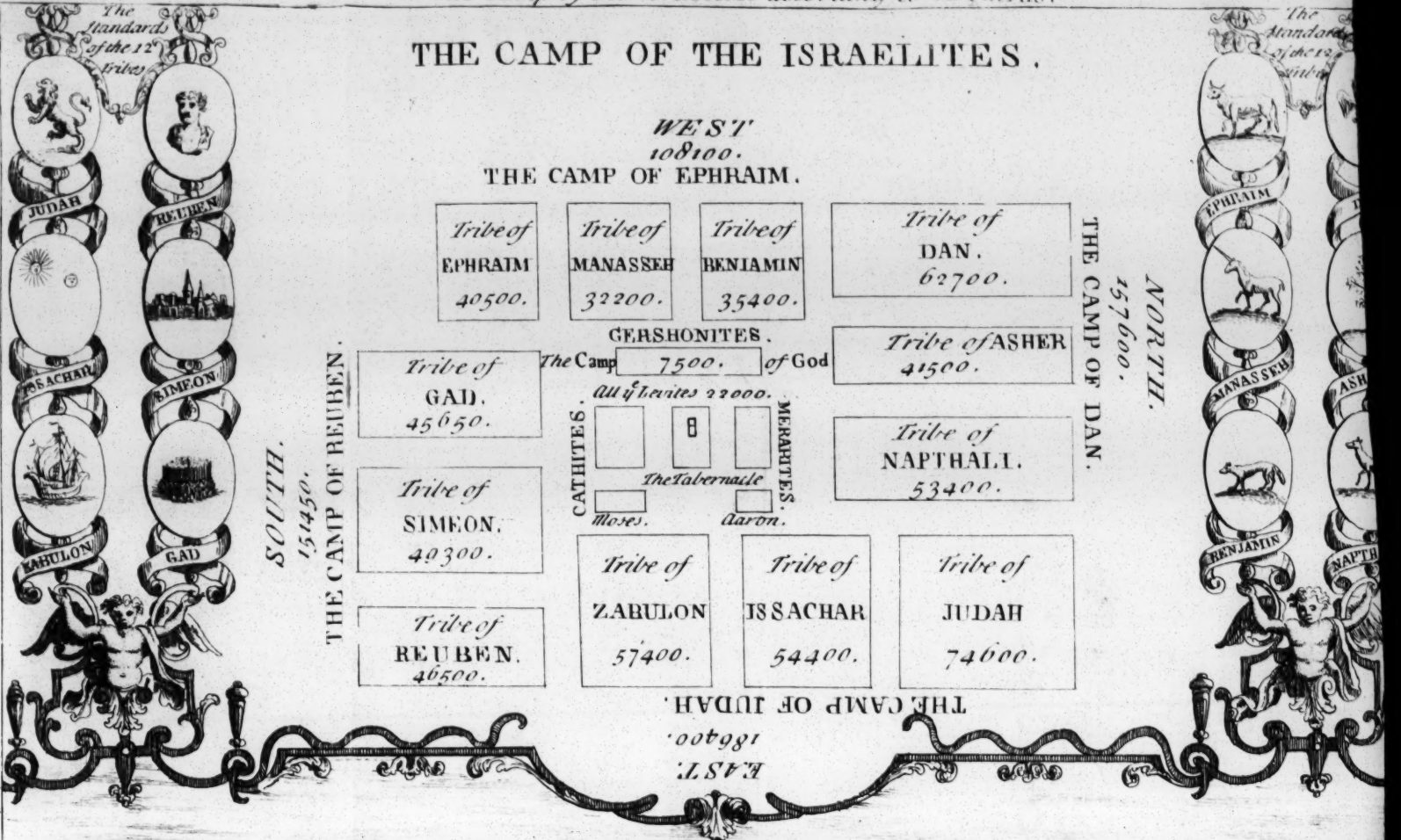
THE camp then, or the people of *Israel*, which the Scripture often calls *The army of God*, was enclosed all round, of a square form, and the *Israelites* were divided into four bodies, who had in the fronts of them, the four Tribes, of *Judah*, *Reuben*, *Ephraim*, and *Dan*. Each of these Tribes, with the two other Tribes which were under its command, took up one side of the camp; [and this camp of the *Israelites* must have been immensely great. The number of men that were capable of bearing arms 603550<sup>b</sup>; which can scarce be reckoned a fifth part of the camp, including women and children of all ages; and therefore, according to this way of compu-

<sup>a</sup> *The Lord of Hosts*, 1 Sam. i. 3.

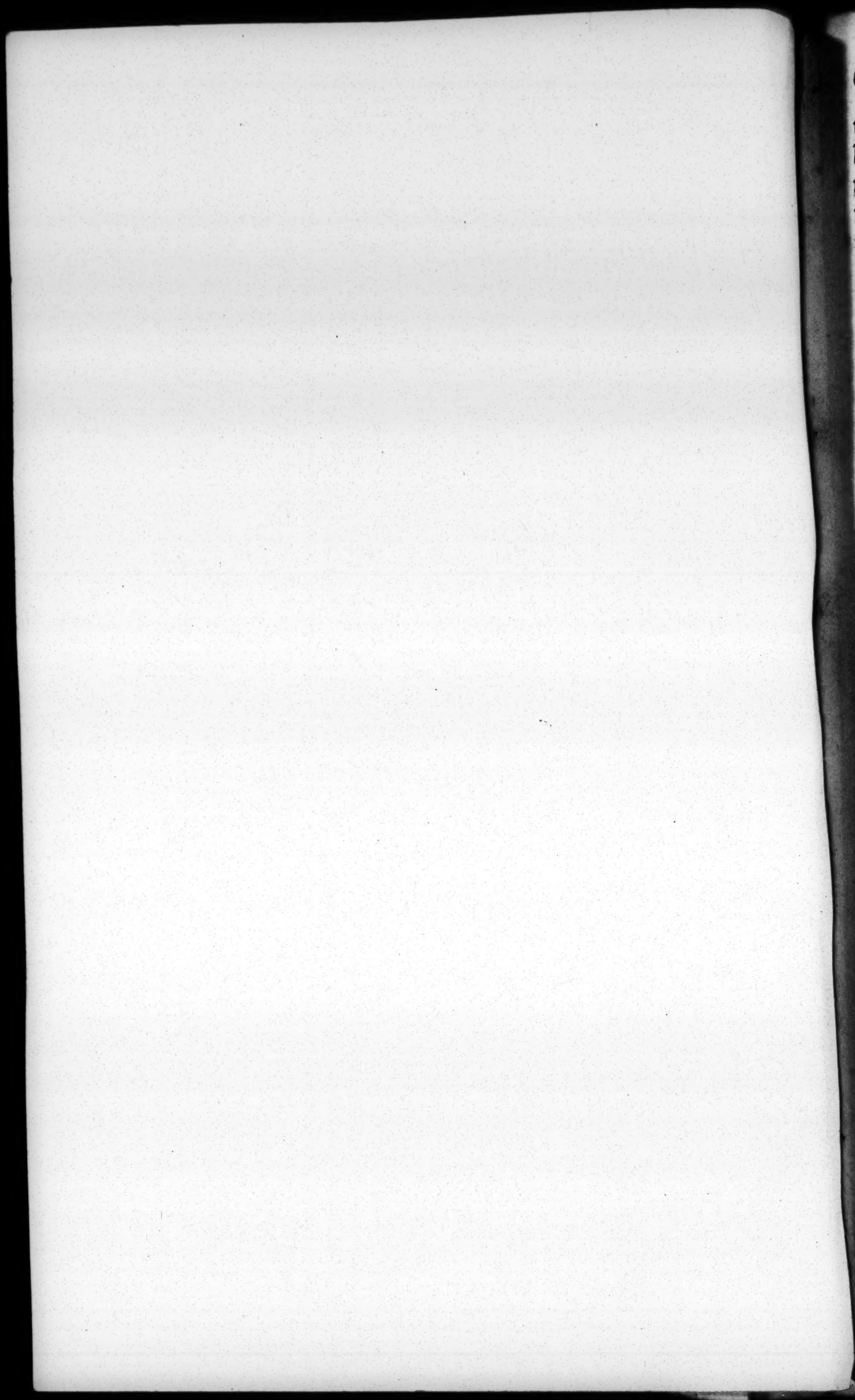
<sup>b</sup> *Numb. i. 46.*



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ting, the whole camp must have consisted of above three millions of souls (which is not five times 603550,) besides cattel. The extent of the camp, every way, was according to the *Jews* twelve miles; which our author reduces to a square of a full league, and 1050 $\frac{1}{2}$  *Paris Toises*. We here give the Reader two views of the disposition of this camp, in Plate 12.; one according to *Reyherus* in his *Mathefis Mosaica*, the other according to *Lamy's* opinion; [which may give light to many passages of Scripture, especially the book of *Numbers*.]

ALL the twelve Tribes were distinguished from one another by particular standards; [and it is the opinion of the *Hebrews*, that they had figures on them; and according to the *Chaldee Paraphrast* and *Lightfoot*, the standards were distinguished from one another by their colours, as well as figures; and each standard was of the colour of that stone in the pectoral, upon which the name of the Tribe, to which it belonged, was written<sup>e</sup>.]

THE figures on the standards of the four principal Tribes (which are the only ones I shall mention) are these: In that of *Judah* was born a Lion<sup>v</sup>; in that of *Ephraim*, an Ox<sup>w</sup>; in that of *Reuben*, the Head of a Man<sup>x</sup>; and in that of *Dan*, an Eagle with a serpent in his talons<sup>y</sup>; which are indeed the four most perfect animals. The Lion is the most noble among wild beasts; the Ox, among beasts of labour; the Eagle, among birds; and Man, is God's master-piece. And if it be true, as is pretended, that the cherubims which God ordered to be put over the Ark, had the figures of these four standards

<sup>f</sup> De Tabernaculo, L. 3. c. 2.    <sup>t</sup> De Tabern. ibid.    <sup>v</sup> Gen. xlix. 9. Rev. v. 5.    <sup>w</sup> Deut. xxxiii. 17.    <sup>z</sup> Gen. xlix. 3.  
<sup>y</sup> Gen. xlix. 16, 17.



about them, then was the Ark, indeed, truly and literally a military chariot, in which God, as General of his armies, fought against his enemies. And in this manner it is, that God represents himself in *Ezekiel*<sup>2</sup>. Inasmuch, that this prophet saw the lion, the man, the eagle, and the ox, all at once: and this is the explanation of that so difficult, but so magnificent, a vision. For God being invisible, under what form more worthy of him could he shew himself, than under that of a warrior, who has an equal share of strength, prudence, address, and understanding; whom no body can resist; from whom nothing is hid; who is present every where; and marches with extreme expedition wherever he pleases? The figures of the cherubims in that vision were emblems of these four virtues.

[AND the design of the visions of the prophets being to make the strongest impressions on them, of these attributes of the Almighty, he therefore appears to them in those visions, as a General of an army sitting in a chariot drawn by cherubims, which represent these four animals; or appearing in the same majestick manner over the *ark of the covenant* in the *Holy of Holies*; or else as so appearing, in any part of the Temple, or Tabernacle in general. Thus in the above-mentioned vision of *Ezekiel*, Chap. i. he appeared, as says the prophet, *Above the firmament which was upon the heads of the living creatures, as sitting in a throne*, (ver. 22. 26.) that is, he appeared as sitting in a throne which was in the middle of this triumphal chariot, whose *bed* was above the heads of these beasts who appeared with it; for they appeared as below the chariot, which seemed to be raised above them. The word Ra-

<sup>2</sup> Ezek. 1.

*chia* signifies any *expanse*, as well as that of the firmament, properly so called; and does therefore here signify the *expanse* or *bed* of the chariot. The appearance of this chariot to the prophet was side-ways, so that he did not see all the four wheels directly, but one only; and the rest seemed to him *as a wheel within a wheel*, v. 16: and therefore he speaks of *one wheel* only, *with his four faces*, that is, one wheel at each of the four corners of the sides of the chariot, v. 15. *The rings of these wheels* appeared to be *full of eyes*, v. 18. that is, appeared to be of a very flaming bright colour, or of variety of bright fiery colours; (as God is *fire*<sup>a</sup>, these *flaming* colours were most proper to represent his Majesty;) for the word here rendered *eyes* signifies *colour*, as it is rendered in v. 16. What is there, *were like the colour of Beryl*, is in the original, *were as an eye of Beryl*. And thus it is rendered, the *colour* of amber, *verse* the 4th; for the original word is *Gnain*. The four cherubims which the prophet saw as attending this chariot, had each of them *four faces*, v. 6. that is, had each of them four *appearances*; the head and face of a man; the appearance of an eagle about the shoulders, upon which were wings; the feet of an ox or heifer; and the appearance of a lion, about their necks and breasts, on which they had manes. For the word *Panim* signifies *appearance* or likeness of any part of a body in general, as well as of the face. Thus did these cherubims represent the four beasts, and therefore the virtues before-mentioned; and the whole vision was a strong and lively representation of the majesty and power of God, under the appearance of a warrior in a triumphal chariot. And thus also, the wings of the beasts are said *to join one*

<sup>a</sup> Deut. iv. 24. Heb. xii. 29.



another, that is, they appeared all abreast, (as four horses were often put abreast in triumphal chariots) and touched one another.

THUS in the tenth chapter of the same prophet, God is represented as appearing in the same majestick manner in the Temple. For there it is said, *The glory of the Lord went up from the cherub and stood over the threshold of the house*, v. 4. The man *cloathed with linen*, is the *Priest*, which shews, that this vision was of God, as in the Temple; but under the form of a chariot with four wheels, and cherubims, as in the former vision.

THUS God appeared to *Isaiah* likewise, almost in the same manner, and as in the Temple. For he appeared *as sitting upon a throne*, and *his train or glory filled the Temple*, says the prophet, c. 6. v. 1. and the angel is said, v. 6. to take a coal *from off the altar*, which was in the Temple. And *Daniel* also sees God, c. 7. v. 9. as sitting in a fiery chariot, whose wheels were as *burning fire*.

AND St. *John* sees him, as appearing in the Temple, *in the midst of the golden candlesticks*, Rev. i. 12. and he seems to refer to the pillars *Boaz* and *Jachin*, which were in the Temple, when God says, *Him that overcometh will I make a pillar in the Temple of God*, iii. 12. God appears also to him as sitting *on a throne*, iv. 2. as he did on the *Mercy-Seat*; and the beasts that attend him are said *to be full of eyes before and behind*; that is, they shone with bright, fiery, and terrible colours, as the word *Panim* is before explained; and they do likewise represent the four beasts before-mentioned, the eagle, the ox, the man, and the lion, and are consequently emblems of majesty and power. In chap. viii. God likewise appears as seated on his throne, in the Temple, with the altar be-

fore him, &c. And in c. ii. this prophet has a vision not of the Temple only, but of *Jerusalem* also, as representatives of the heavenly *Jerusalem*, in the same manner as the Redeemer appears in this book, under the emblem of the Paschal-lamb <sup>b</sup>.]

GOD made his people sensible of his presence in the Tabernacle, by the signal wonders he wrought there. For not to mention that cloud which by day covered the Tabernacle with its shadow, and by night gave light, as if it had been a fire; God gave answers from the ark to the questions the High-priest asked him, so that his voice was heard: and fire came down from heaven, and consumed the burnt-offerings, which were offered upon the brazen-alter.

[BUT this Tabernacle, after the *Israelites* were once settled in *The land of Promise*, was surrounded with a great many other tents or cells, which were placed about it, in the same manner as the buildings of the Temple, afterwards encompassed the Temple strictly so called. Which tents or cells were absolutely necessary for the reception of the priests, during the time of their ministry, and for the laying up of the utensils and provisions, which were used in the Tabernacle. And from the plan of these places, which were thus disposed round the Tabernacle, *Solomon* took the model of his Temple. That there was a space of ground round the Tabernacle in *Joshua's* time, which was called the *Sanctuary*, appears from *Josh.* xxiv. 26. where it is said, that *Joshua* erected a stone, in memorial of the covenant the people then entered into with God, under an oak, *by the Sanctuary of the Lord*<sup>c</sup>; which cannot be understood of the

<sup>b</sup> De Tabern. l. 3. c. 5. §. 6, 7.

<sup>c</sup> By Sanctuary, here and in other places of the Old Testament, as in Psal. lxxiv. 7. Mr. Mede understands *Proseuchæ*. See his reasons in his works, p. 65, 69,



Tabernacle it self, or the court, in which the brazen-altar was, as appears from the prohibition, *Deut.* xvi. 21. And therefore it must be understood of all the space that was covered with these tents, which surrounded the Tabernacle, after it came to be fixed at *Shiloh*. And this explains what is said of *Eli* and *Samuel*, in *The first book of Samuel*, chap. i. v. 9. *Eli's* seat, which is said to be, *by a post of the temple of the Lord*, was in the same place, in which the king's throne was afterwards fixed, in the *Temple of Solomon*. And from thence he could easily see *Hannah's* lips move as she was *praying before the Lord*, v. 12. which made him think her *drunk*, v. 13. This also explains what is related of *Eli's* sons, who came into *the Kitchens*, chap. ii. v. 14, (which were pitched round the Tabernacle, and were notwithstanding within the *Sanctuary* or *Holy Place*, where all religious feasts were kept) and provided for themselves, before *they burnt the fat*, i. e. before they had separated those parts which were to be offered up in sacrifice; contrary to the prohibition, *Lev.* vii. 25. Thus *Eli* is said to *be laid down in his place*, chap. iii. v. 2. that is, he has gone to bed in one of these tents near the Tabernacle, and *Samuel* lay in another by his; and this made the child run to him, when he heard the voice of the Lord, and think that *Eli* had called him. And *ver.* 15. of this chapter, *Samuel* is said to have *opened the doors of the House of the Lord*, by which is meant, these buildings which were shut up and fastned; the Tabernacle had no doors, but veils only. Thus *David* is said, *Matt.* xii. 4. to have *entered into the House of the Lord, and eaten the Shew-bread*, i. e. he came to the priest's habitation, which was among these tents round the Tabernacle, which tents are called *The Sanctuary*; and both here, and before in *Samuel*, *The Temple*;

*Temple*; and the priest gave him the Shew-bread he had by him. Not that he went into the Tabernacle it self, and took the Shew-bread from the table, before the Lord; it appears from 1 *Sam.* xxi. that *David* went to the High-priest, and took *what was under his hand*, v. 13; which was what he had by him, and what had been taken away by the priest, from before the Lord. And at the same time he demands a sword of the priest, who tells him there was none but *Goliath's*, which *David* himself had perhaps dedicated to the Lord, and laid up in *The Temple*, in remembrance of his victory \*.]

AND when *David's* valour had triumphed over *The Tem-* all his enemies, and procured him a lasting peace, *ple suc-* this religious prince then thought of building God *ceeds the* a fixed Temple, whose room had been to that *Tabernacle.* time supplied by the Tabernacle. And God approved of his design, but thought fit to reserve the execution of it for *Solomon*. He only suffer'd *David* to draw out the plan of it, and to prepare the materials for it. For,

*Secondly*, his son began this great work after his death, and in seven years finished it, with infinite expence, and an incredible magnificence<sup>d</sup>. He placed it upon mount *Moriah*; brought into it the ark, which had hitherto always been in the Tabernacle, which for a long time had remained in *Shiloh*; and he dedicated it with all possible pomp. And God heightened the glory of this feast, by several miracles, which shewed, that he was come to honour this temple with his presence, and that this was the place, where he would be worshiped. All the Temple was filled with the cloud, which covered the Tabernacle<sup>e</sup>.

\* De Tabern. l. 3. c. 11. §. 4, 5.

<sup>d</sup> 1 Kings vi.      <sup>e</sup> 1 Kings viii.



THE description of this famous Temple does even stand more in need of the assistance of Plates, than that of the Tabernacle: and I have therefore prepared three of it; one of its ichnography or plan, the other two of its orthography, or elevation.

Plate 13.

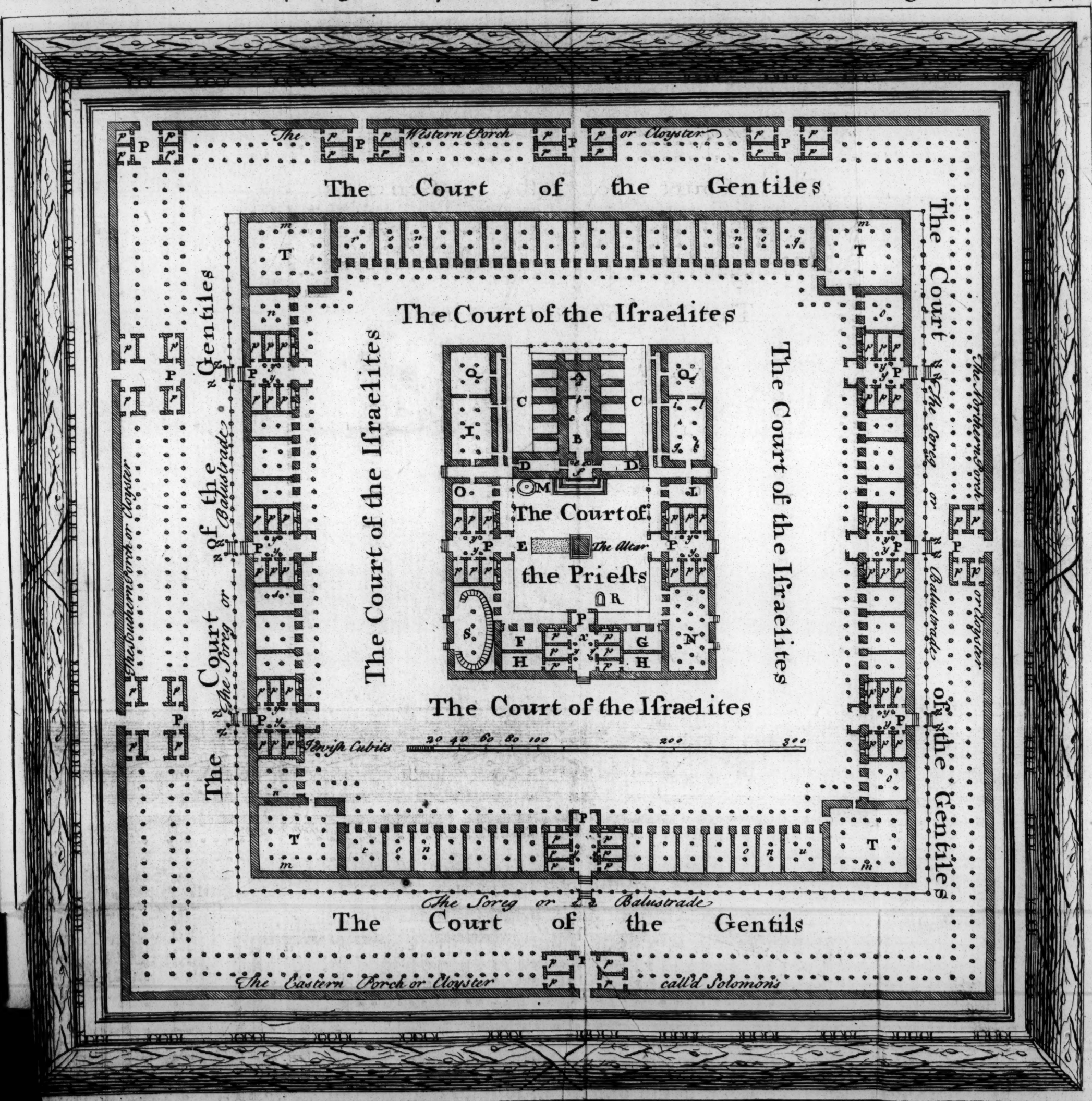
IF we would form a right notion of it, the first thing we have to do, is to lay aside the prepossession, that the Temple of Jerusalem was made like our Churches. It did not consist of one single edifice, but of several courts and buildings, which

<sup>f</sup> And these different parts are by the Greeks called by different names. The LXXII. call the Temple properly so called, i. e. the Sanctum, and Sanctum Sanctorum, ὁ ναός, and the courts and other parts of the Temple, τὸ ἱερόν. And thus, the Holy, and Holy of Holies, are throughout the whole New Testament called ὁ ναός, and the other parts τὸ ἱερόν. When Zacharias is said to have gone into the Temple to burn incense, Luke i. 9. (which was done in The Holy,) the Greek word is ναός. Where it is said, that Anna the prophetess departed not from The Temple, (that is, lived in that part of the Court of the Israelites which was appropriated to religious women) Luke ii. 37. the Greek word is ἱερόν. And thus whenever mention is made of our Saviour or his Apostles going into The Temple, or preaching there, (which could only be in some of the Courts, for they were not of the Line of the priests) the word ἱερόν is always used. (De Tab. lib. 5. c. 5. §. 3.) Thus when the Devil is said to have placed our Saviour upon a pinnacle of the Temple, the words are, ἐπὶ τὸ πτερύγιον ἔστη, Luke iv. 9. that is, upon the battlements of the outer court of the Temple, probably upon that which was to the East, that being highest, and looking down a prodigious Depth. (Ibid. c. 6. §. 4.) And thus when our Saviour quotes Dan. ix. 27. and tells his disciples, as a sign of the approaching destruction of Jerusalem, that they should, for a warning to them, first see the Abomination of Desolation in The Holy Place, Matt. xxiv. 15. what St. Matthew calls The Holy Place, is in the LXXII. ἐπὶ τὸ ἱερόν, which must be understood of the Courts of the Temple, or of something belonging to them. For Daniel's own words are only פְּנֵי כְנָפֶיךָ upon the wing, or at the wing, a word which the LXXII. have often translated πτερύγιον: whence it is evident, that the prophet here speaks of something that was to happen ἐπὶ τὸ πτερύγιον ἔστη (see the marginal note in our English Bible, at the above cited place of Daniel) upon the battlements of the Temple. The word אַבְדֻלֻימָא which the Greeks render βδελυγμία or Abomination, may be understood of any thing that polluted the Temple, which might be done several ways; either by

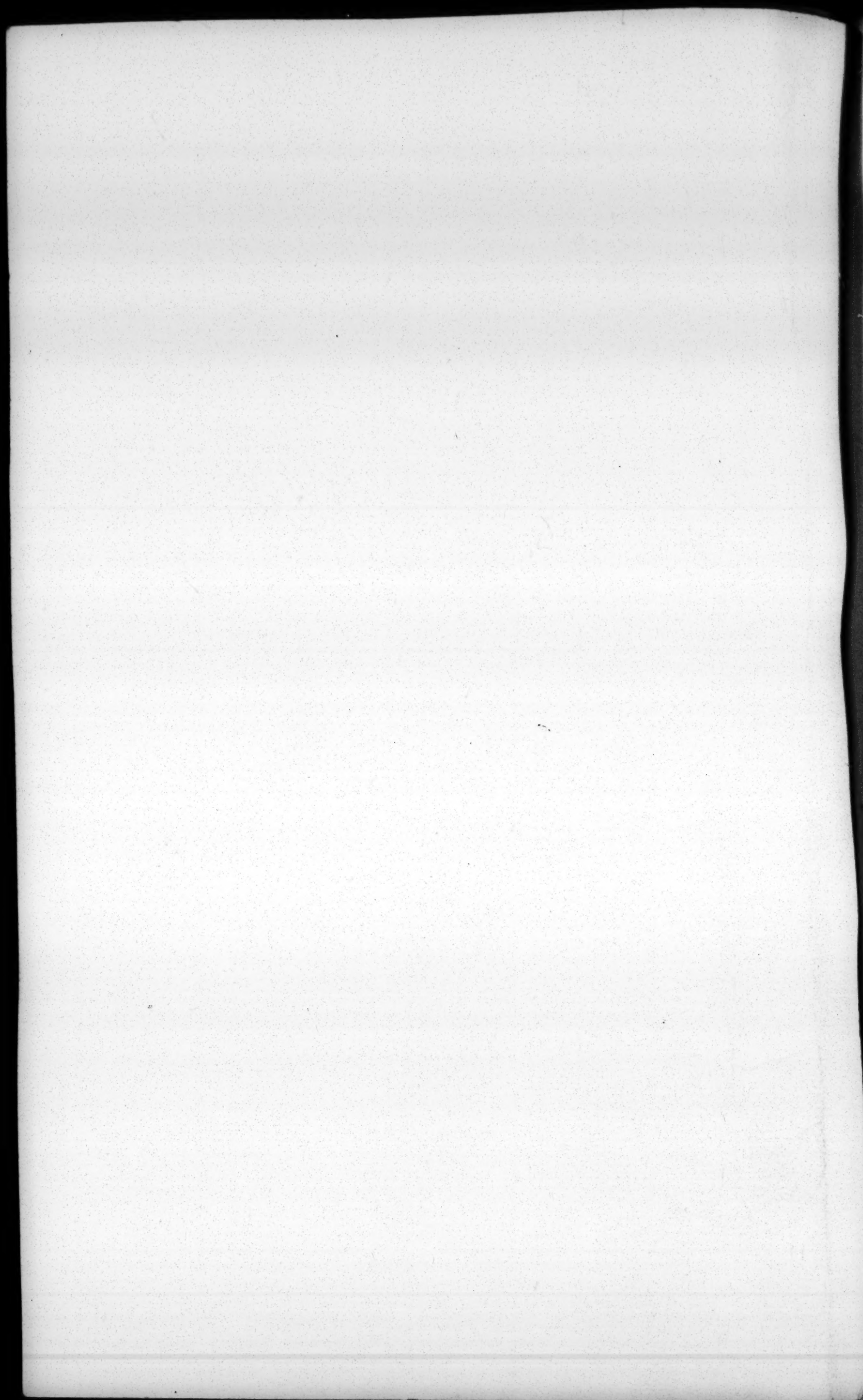
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The Ichnography of the Temple of Jerusalem according to Ezechiel,  
& the notions which y<sup>e</sup> Scriptures in general & Josephus give us of it.







which took up a great deal of ground, and were large enough to contain all the ministers and all the people, that is to say, more than two or three hundred thousand men. That part of the Temple, which answered to the Tabernacle, I mean, that, in which the Ark, the Altar of Incense, the Candlestick, and the Table of Shew-bread, were put, was much larger than the Tabernacle, but small with respect to our great Churches; for it was but sixty cubits long, and twenty broad; which was extent enough, since there were but a small number of Priests, who were to go into it.

OBSERVE then, that the whole plan of the Temple represents three enclosures, or courts, one within another. The greatest of these was open to the *Gentiles*, as well as to the *Jews*; and you see in it large cloysters, and large courts. This first enclosure or court encompasses the second, in which were the buildings and courts which belonged to the *Jews*. Each side of this second enclosure was five hundred cubits long, by which you may judge of the grandeur of the Temple of *Jerusalem*; of the length of its cloysters; and of the prodigious number of its different apartments \*. For these buildings were all

*admitting unclean persons into it, or by bringing bones or dead carcases into the courts, (which was a great abomination, as appears from Ezek. xliii. 7, 8, 9) or by spilling human blood in it. All which was done by the Zealots; (a sect who were for opposing the Roman dominion) who about A. D. 66. three or four years before the last siege of Jerusalem, seized the Temple, and made a castle of it. For they built their engines upon the battlements of the courts, and filled the court with blood and dead bodies. And this I therefore take to be the abomination of desolations, spoken of by the prophet, and the completion of his prophecy. Ibid.*

\* I believe our blessed Lord alluded to the great number of these apartments, when he said to his disciples, Let not your hearts be troubled; ye believe in God, believe also in me; in my Father's house are many mansions; Joh. xiv. 1, 2. (i. e.) learn from the many mansions in my Father's house upon earth, that there will not be wanting a place to receive you in heaven. De Tab. lib. 5. c. 4. §. 1.  
three



three stories high; and that they were long and large appears by the scale.

IN the middle of this second enclosure, there was a third, which contained the buildings that belonged to the priests; the places where they dwelt, eat, and lay, during the time of their ministry. And within the compass of this, you may observe two square parts; one of them is that part, which was properly called *The Temple*, and was surrounded with a pretty narrow court, but had no buildings to keep the light from it towards the West; and those that were at the sides widened from it in proportion as they rose in height, that there might be a free passage for the air. The other part of this third enclosure, was a court of an hundred cubits square <sup>g</sup>; and in the middle of which was the Altar, which, as you see, was the centre of the whole plan of the Temple; whose disposition was admirable, as I here represent it, after having turned it different ways, till I at last found it conformable to what the Scripture says of it in several places, particularly to the measures of *Ezekiel* <sup>h</sup>. But to come to particulars.

## THE

<sup>g</sup> Ezek. xl. 47.

<sup>h</sup> Our author founds all his dimensions of the different parts of the Temple, upon Ezek. xlii. 15-20. which he interprets of the Soreg in the court of the Gentiles, and from thence determines this Soreg to have been 500 cubits square. That this description of the prophet's is to be understood of the Soreg, he infers from the last words of this chapter, which say, that the wall there described was to make a separation between the Sanctuary and the prophane place, i. e. was to divide that part of the Temple, into which the Israelites, or the holy and clean came, from that into which came the Gentiles, who were unholy or unclean, (which were synonymous terms, as appears from Lev. x. 10.) that is prophane. And being sensible of Lightfoot's objection against the measures of Ezekiel, that if literally taken, they make the Temple bigger than Jerusalem was, and Jerusalem bigger than all Judæa was; he answers it thus. He observes, that in the above cited place (Ezek. xlii. 16.) where we in the English translation read five hundred reeds, there is a  
keri,

THE Temple represented the Tabernacle, that *The form* is to say, what was in the one made of boards and *of the* skins, was built of stone in the other. The Temple *Temple.* [strictly so called] had two parts, which like those of the Tabernacle, were called, the one, *The Holy*; the other, *The Holy of Holies*. This last was twenty cubits square, and in it was put the Ark of the Covenant; and because God here gave his answers to the high-priest, when he consulted him, it was therefore called *The Oracle* <sup>i</sup>. A wall and veil <sup>k</sup> divided it from *The Holy*, in which were the Altar of Incense, the Table of Shew-bread, and the golden Candlestick, in the same situation

keri, which says, that instead of אַמָּה אֶחָד קַנִּים five cubits of reeds (as the Hebrew text now runs) it ought to be read אֶחָד קַנִּים אַמָּה אֶחָד, five hundred cubits of reeds, or five hundred cubits, as measured by reeds, which was the measure the Prophet made use of. And thus the LXXII. read, καὶ διεμέτρησε πεντακοσίαις (viz. cubits, as appears from the following 17, 18, 19, verses of this chapter, where they all along read πῆχεις πεντακοσίαις) ἐν τῷ καλάρῳ ἔ μέτρα, and he measured five hundred (viz. cubits) with his measuring reed. From whence he infers, That the present text is faulty, which might easily happen by a change of two words so much alike, as אַמָּה אֶחָד, which differ only in a transposition of the two first letters; and that the copy by which the LXXII. read, which was more correct, ran thus, אֶחָד אַמָּה בְּקַנָּה: i. e. five hundred cubits by the reed; and upon the whole, That therefore the meaning of this place is, that this Soreg was five hundred cubits square, as it was measured by the Prophet with his reed. Which instead of such an excessive bigness, as we make it by rendring the passage five hundred reeds, i. e. above 3000 cubits square, is no bigger than we may well suppose this wall to have been; and this reading, if admitted, does therefore plainly remove the objection, which is founded upon our reading the place differently. (See De Taber. l. 5. c. 7. § 5, 6.) That this prophet's vision is not figuratively but literally to be understood, and was intended by God for the model and direction of the Jews, in their rebuilding the Temple of Solomon, after the captivity, when they had forgot the plan of it, (in the same manner as God shewed Moses the Tabernacle in the mount, Ex. xxv. 9.) Lamy infers from Ezek. liii. 10, 11. (Ibid. § 3.) See Lowth's Commentary on Ezekiel.

<sup>i</sup> 1 Kings vi. 19.  
cond veil, Heb. ix. 3.

<sup>k</sup> This is what St. Paul calls The second veil, Heb. ix. 3.



as in the Tabernacle. At the entrance into the Temple, there was a gate plated over with gold, and another veil <sup>1</sup>. Before it was a portico or porch, in which stood the two famous brazen pillars, *Jachin* and *Boaz* <sup>m</sup>. whose names import that God alone was the support of this Temple. There was a court which encompassed this building, and it was surrounded by little <sup>n</sup> cells which *Josephus* calls, *The gilt houses*, or *chambers*. Their structure and use cannot be here explained in the narrow compass to which I now confine my self; but I have done it with care, in my great work about the Temple <sup>o</sup>, which it is presumed, will give light to some very obscure passages of Scripture <sup>p</sup>, concerning these little cells, which surrounded the building of the Temple, served to support its height, and were, as it were, so many buttresses, and a great ornament to it, at the same time. For there were three ranges of these cells or little houses one above another; the second story was narrower than the first, and the third than that; so that their roofs and balustrades being one within another, made, as it were, three different terrasses, upon which one might walk round the Temple <sup>q</sup>.

*Josephus* calls these little houses *gilt*, because they were enriched with plates of gold, with

<sup>1</sup> This is the veil which was rent at our Saviour's death, Matt. xxvii. 51.

<sup>m</sup> 1 Kings vii. 17.-22. 2 Chr. iii. 15.-17. Jere. lii. 22. See De Tabern. l. 6. c. 8.

<sup>n</sup> Ezek. xli. 5.-17. <sup>o</sup> See De Tabern. l. 6. c. 10.

<sup>p</sup> 1 Kings vi. 5. 10. Ezek. xli. 5.-17.

<sup>q</sup> These stories or ranges of chambers were broader as they rose in height (and not narrower) because the middle walls between them were thinner; and therefore it is said, that the uttermost, i. e. the lowest story was five cubits broad, the middle six, and the third seven, 1 Kings vi. 6. F. Lamy interprets this otherwise, in the place above quoted, but whether more agreeably to Scripture, the reader must judge. See *Dissertatio Historico-critica de Templo Solomonis*, at the end of the book De Tabern. &c.

which

which their walls were covered. And perhaps it was in these chambers, that the Priests kept that infinite number of gold and silver vessels which they used. For the *apparatus* for the sacrifices, especially that of the Passover, required almost an infinite number of them; and they had two or three thousand <sup>r</sup>.

[THE Temple it self strictly so called, had two stories, the second or upper of which, was entirely raised above these little houses, and their roofs; so that all the three ranges of cells upon one another, reached no higher than half the height of the Temple, and their roofs led up to the door of the other half of the Temple, which was a large room, over the *Holy*, and *Holy of Holies*, of the same height and length that they were of, and had no buildings annexed to the sides of it. And this I take to be *The upper Chamber* <sup>f</sup>, in which the HOLY GHOST was pleased to descend on the Apostles in a visible manner, *Acts* ii. This *upper room*, or *upper chamber* was appropriated to the pious laity, to come and pay their devotions there; and it is highly probable that the Apostles were here with other *Jews*, while the Temple below was full of *Jews of all nations*, who were come to celebrate the feast of *Pentecost*. And they below hearing the noise which proceeded from the concussion of the place (and which was the greater for the buildings being higher than the rest, and not encompassed with other buildings) ran up hither to see the oc-

<sup>r</sup> The number of the gold and silver vessels, which had been taken from hence by Nebuchadnezzar, and were restored by Cyrus (besides others which Ezra afterwards carried back) was 5400. Prid. Con. P. 1. B. 3. And according to Josephus (*Antiq.* B. 7. c. 2.) the gold vessels were 440,000, and the silver ones. 1,340,000. See *De Taber.* l. 7. c. 2. § 3. 4. <sup>f</sup> 1 Chr. xxviii. 11.



Plate 14.

casion of it, and here found the Apostles distinguished from the other *Jews* about them, as well by *the cloven tongues which sat upon each of them*, as by the different languages they spake. But because this cannot well be clearly represented by description only, I have therefore here given two views of *The Temple*, strictly so called; the one of the West front of it which faced *The Court of the priests*, and the other of one side of it \*. *A.* shews the lower story of the Temple. *B.* The upper. *C.* The door of the *Upper room*. *D D.* The pillars *Jachin* and *Boaz*. *E E E.* The three ranges of cells or chambers one over another. *FF.* the middle walls between the cells, which being themselves thinner, made the cells wider as they rose in height. *G.* A part of the stairs, at the west end of the Temple, which led up to *The upper Room*.]

I have already said, that in this great square court, which was before the porch of the Temple, there stood the Altar †, which was very different from ours, both in size and use. It was raised higher, and was much larger. The victims were not slain upon it, but there the fire consumed them, after their blood had been poured out at the foot of it, which was surrounded by a trench, from whence the blood was by subterraneous channels, conveyed into the brook *Cedron*. This Altar was of a square form, and had several *Retreats*; for as it arose in height, it grew less and less; and taking in these retreats, and the trench

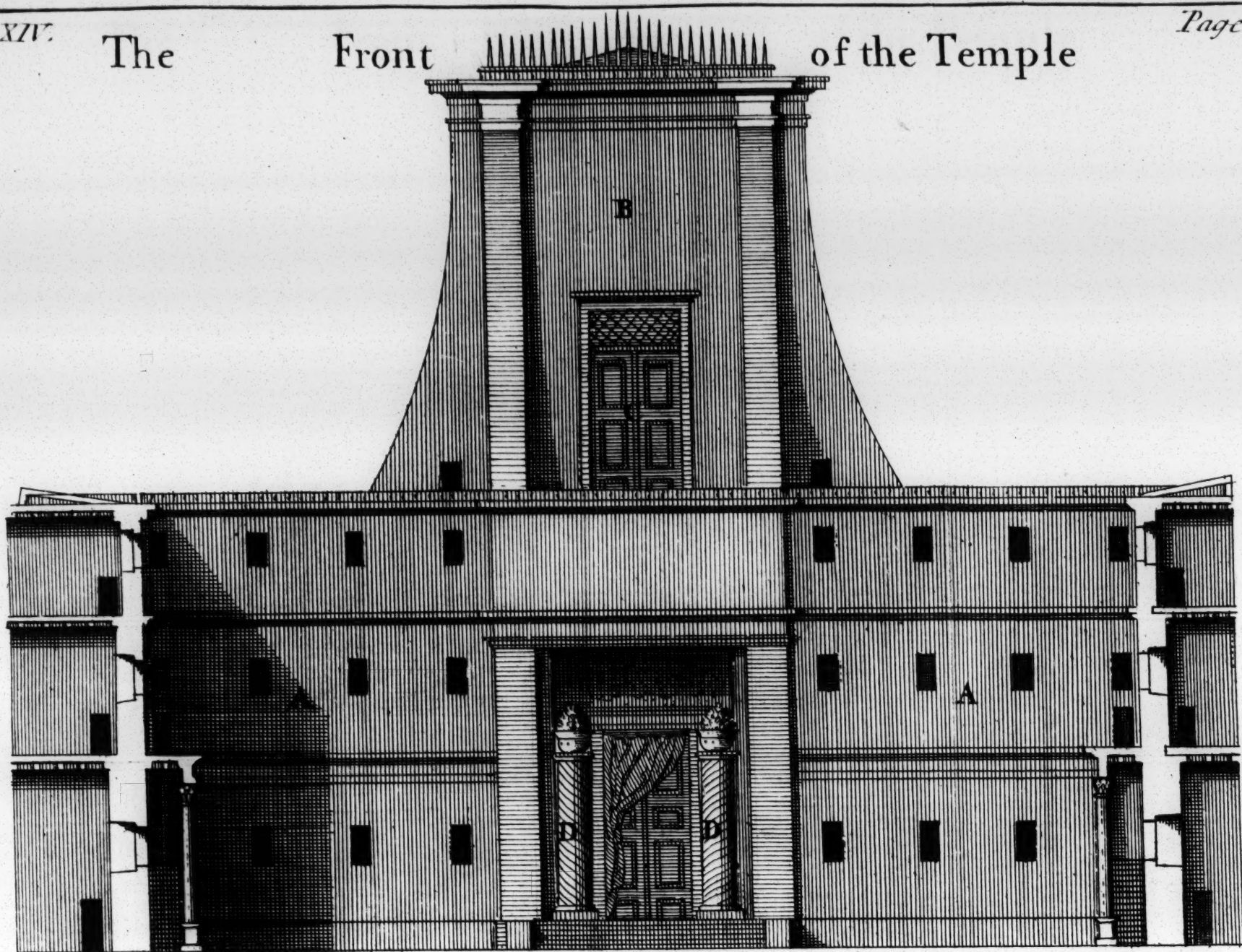
\* See De Tabern. l. 6. c. 10. § 6.

† 2 Chr. iv. 1 Ezek. xliii. 13.-7. It was called the brazen-Altar, because the top of it was of brass, tho' its high basis was of stone, and it was called The Altar of burnt-offerings, from its use. By the horns of it, I understand no more than the projection of its corners or angles: for thus, what the Vulgate calls *Cornua Altaris* (Zech. ix. 15.) is in the original, The corners of the Altar. See De Taber. l. 6. c. 3.

which

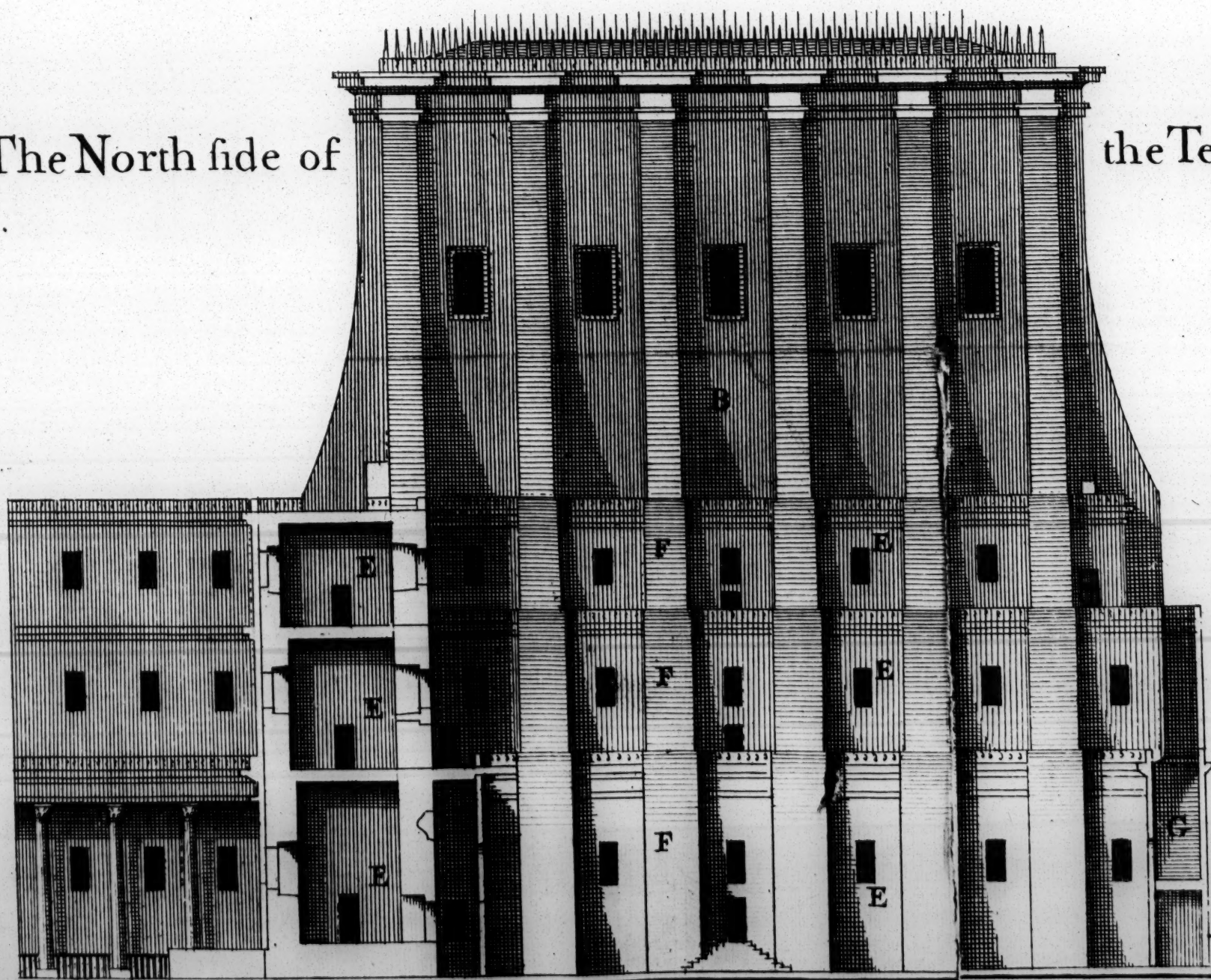




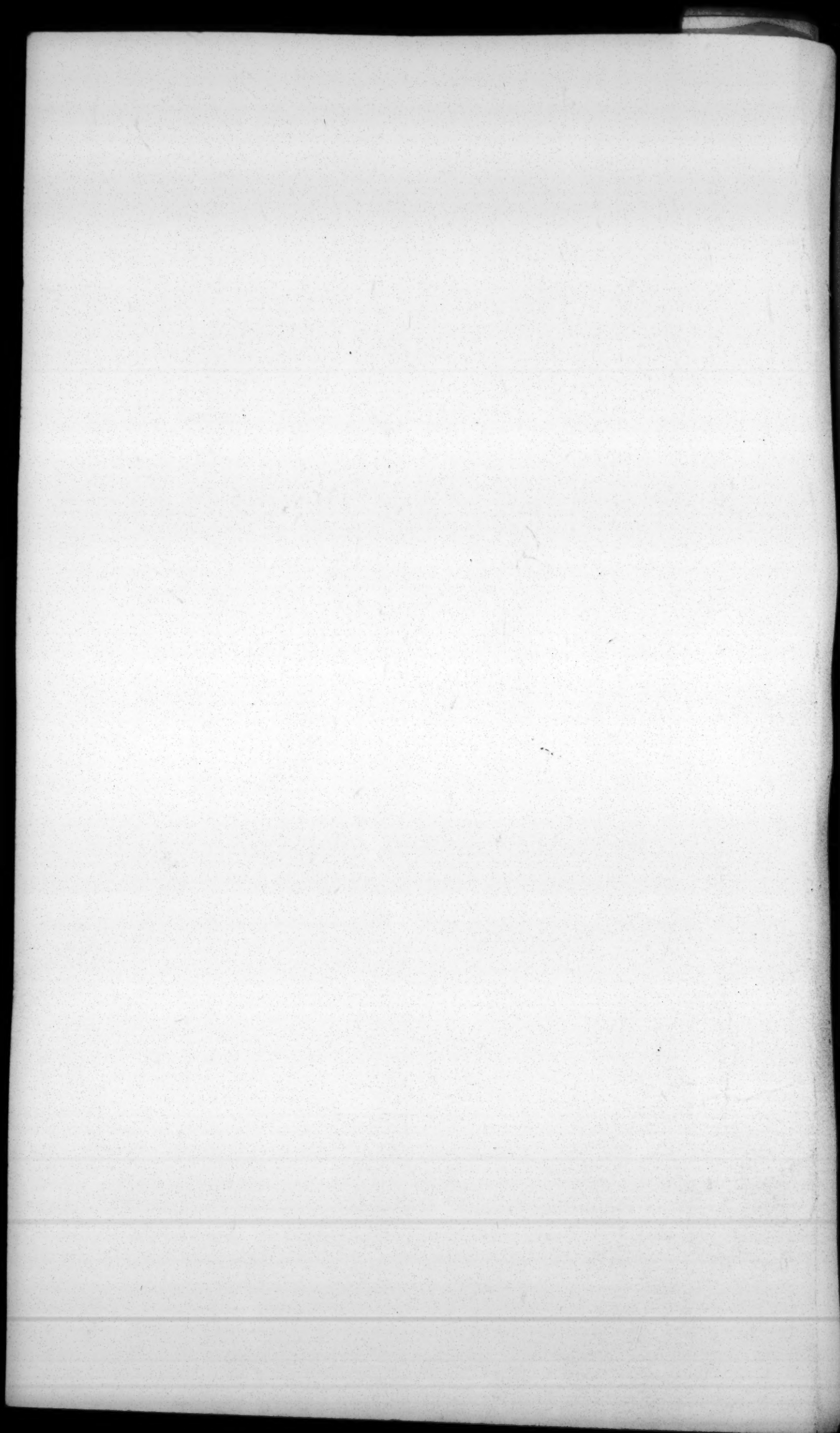


The North side of

the Temple









which surrounded it, it was in circumference, eighty cubits, which make 183 *French* feet; and in height ten cubits, which make 16 *French* feet and 4 inches <sup>v</sup>. And because the law forbade the making of steps to go up to it, the Priests went up to it by an easy ascent at the South-side of it. A perpetual fire was kept upon it <sup>w</sup>.

THERE also stood *The brazen-sea*, which was much larger than the *Laver* of the Tabernacle, and supported by twelve oxen <sup>x</sup>. This court, of which we are speaking, was reserved for the Priests; the people were not suffered to go into it, but when they offered some sacrifice, upon the head of which they were obliged to put their hands, when they offered it; and for this reason, it was called *The court of the Priests* <sup>y</sup>. The place for the King <sup>z</sup>, was just within the entrance into this

<sup>v</sup> It was 128 cubits in circumference at bottom, and 96 cubits in circumference at the top. Prid. Con. P. 1. B. 3.

<sup>w</sup> See Plate 8. Where are two draughts of it, one according to our author's opinion, and the other according to the Jews description of it in the book Middoth. The space between this Altar, and the porch of the Temple, seems to have been the place appointed for the Priests to pray, and praise God in, on solemn occasions. Thus the Priests are directed to weep and pray, between the porch and the Altar, on solemn fast days; Joel ii. 17. And Ezekiel complains (viii. 16.) that many in his time worshipped the Sun in this very place, which was appointed for praying to the true God. And I am of opinion, that the Psalms, entitled Psalms of degrees, were so called, because they were sung in this place, upon the steps that led up to the Temple. In this place Zechariah was slain, Matt. xxiii. 35. And it aggravated the guilt of his murder, that it was done in a place more immediately set apart for devotion. De Taber. l. 6. c. 7. § 3.

<sup>x</sup> 1 Kings vii. 23.-26. See Page 108. Note 5, and Plate 9.

<sup>y</sup> This court from outside to outside, including the Temple and all the buildings belonging to it, was an oblong square of 250 cubits long, and 200 cubits broad. De Taber. l. 6. c. 1. § 1.

<sup>z</sup> The King's throne, which stood in this place, is called 2 Chron. vi. 13. a brazen-scaffold, and its dimensions are there given. The form of it is described, 1 Kings x. 18. It is called, 2 Kings xi. 14. and xxiii. 3. A Pillar: The King stood by a pillar, i. e. stood upon the

this court, on the right hand, as you come in at the East-gate.

ROUND this, there was another court, which was called, *The court of Israel*; because none but the *Israelites*, or such as had embraced the law, were permitted to enter into it; and not even they, when they had any uncleanness upon them. These two courts were both shut in by stately buildings, which were divided into apartments, cloysters, and chambers; and these different buildings had all their different uses. Those of the innermost inclosure, were, as we have said, for the habitation of the Priests during their ministry, which was from sabbath to sabbath, during which time they were not suffered to go out of the Temple. They continued in it night and day, without drinking any wine, with their feet bare, and in perfect continence. Amidst the apartments in the buildings of this second inclosure, you may observe on the South-side, a great oval hall, this was the hall where *The great Sanhedrim*, or great council met, of which we shall say more hereafter. Here were likewise some places set apart for the moveables of the Temple, for keeping the habits of the Priests, for their assemblies, and for dormitories. The rest of them were appointed for keeping every thing that was necessary for the

the throne; which was by the entrance into the priests court. And this throne, is, I suppose, what is meant by the covert for the sabbath, 2 Kings xvi. 18. This Ahaz pulled down, and the King's entry without, i. e. shut up the gate by which the King entered into this court, in order to please the King of Assyria, 2 Chron. xxviii. 24. The manner of the King's entering in at this gate, and of the peoples going in and out of the Temple, at the other gates of it, is what is described, Ezek. xlv. 1.-3. and xlvi. 1.-9. This throne, as has been observed, stood where Eli's formerly did, viz. by the way side. 1 Sam. iv. 13; i. e. at the North side of the East-gate of the Temple or Tabernacle; and its height accounts for Eli's killing himself with a fall from it: and perhaps this throne is what is meant by the new court, 2 Chron. xx. 5. De Tabern. l. 6. c. 4.

service



service of the Temple, as oil for the lamps, salt and wine for the sacrifices, vessels, viols, and cups. Here were likewise halls to wash the victims in, galleries for the musick, and chambers for their instruments; from whence, it is easy to judge, what vast buildings were required for all this. At the sides of these two inclosures, there were great porches in which were the gates; *The court of the Priests* had three gates; one to the East, one to the North, and one to the South. I believe it was in one of these porches, namely that of the East-gate, that the chests stood, which were appointed for receiving alms; and the Porches were for this reason, called *Gazophylacia*, which is as much as to say, *Places for treasure*<sup>a</sup>. The presents that were made by the Kings, were kept in them; and there were generally a great many people there, who came to the East-gate, to perform their vows, by offering what they had promised, which is the reason why our Saviour often preached there; as he did when he took such notice of the poor woman, whose little alms he extolled so much.

*The court of the Israelites* had seven gates; one to the East, which was very *beautiful*, and called *Corinthian* by *Josephus*<sup>b</sup>; without doubt, from the rich *Corinthian* brass, with which it was covered: and it had likewise three gates, to the South; and three, to the North. The West side had no passage through it; and from this side you might take a view of all the back part of the Temple. This enclosure or court, as you see in the plan of it, had its cloysters, and a great number of apartments; to which several pious persons retired, and *continued in the Temple day*

<sup>a</sup> Mark xiii. 41, 43.

<sup>b</sup> De bello, l. 6. c. 6. *At this gate sat the lame man, who was cured by St. Peter, Acts iii. 2.*

and night, as St. Luke <sup>c</sup> says, of the widow *Annas*; so that women might lodge in these holy places, as well as men <sup>d</sup>. And I think there are good reasons to prove, That after the ascension of our LORD, the Apostles with the holy Virgin, retired into one of these apartments. In the four angles of this court, you see the places where the kitchens were. They were four square courts, surrounded by cloysters, in which there were places for chaldrons <sup>e</sup>, which served for boiling those parts of the sacrifices, which they who offered them were obliged to eat, and could eat nowhere but in the Temple <sup>f</sup>. Besides, those pious persons of both sexes before mentioned, who did not go out of the Temple, had likewise occasion for kitchens. Those for the priests, were at the Western angles of their own court, where you will find them marked. They were, like the others, little square courts, encompassed with cloysters, in which the chaldrons were placed.

*The court  
of the  
Gentiles.*

LASTLY, another enclosure or court, prodigiously great, encompassed all this magnificent work. The *Gentiles* were suffered to go into it, and it therefore bore their name. Great cloysters were ranged all round it, one of which, *viz.* that

<sup>c</sup> According to the Dean of Norwich, her serving God day and night in the Temple, signifies no more than her constant attendance on the morning and evening sacrifice. Con. P. 2. B. 6. Year 88.

<sup>d</sup> Ch. ii. And in some of these the scribes and doctors often met to consult with one another, and to teach the people; in one of which our Saviour was found among them. Ibid. verse 46. De Tabern. l. 5. c. 9. § 5.

<sup>e</sup> Ezek. xlv. 21, 22, 23, 24. <sup>f</sup> Deut. xii. 11, 12. xiv. 26, 27. xvi. 11. xxvii. 7. And from these religious feasts, the primitive Christians took their *Agapæ* or feasts of charity, which, in imitation to these entertainments of the Jews, they first celebrated in the Temple itself, Acts ii. 45. and afterwards in their churches. They were provided at the expence of the rich, and were partaken of both by rich and poor in common. De Tabern. l. 5. c. 10. § 1.

towards



towards the East, was called *Solomon's cloyster* <sup>s</sup>: and as it was guarded against the weather, the people assembled there in the winter; and the Gospel tells us, that JESUS CHRIST sometimes preached in it <sup>h</sup>. But though this court was open to the *Gentiles*, yet they could not go so far in, as to *The court of the Israelites*; because there was a balustrade of stone three cubits high, at the distance of ten cubits from the wall of it. And in this balustrade there were pillars at certain distances, upon which was engraven in *Hebrew* and *Greek*, a prohibition to all the *Gentiles*, and all such as were unclean, not to advance beyond it. This was probably the place where the humble publican staid, whilst the proud pharisee, who saw him at a distance from him, despised him <sup>i</sup>.

THE plate in which we have given the plan of the Temple, is too little to contain all the names of things in it, and of all the parts of it, at length; and we have therefore, instead of them, put letters, whose significations are as follow.

- |                        |                        |
|------------------------|------------------------|
| A. The Holy of Holies. | D. The place where the |
| B. The Holy.           | knives for the sacri-  |
| C. The court that runs | fices were kept.       |
| round the Temple.      |                        |

<sup>s</sup> Or Solomon's porch, Acts iii. 11. *Because built by him; whereas the other cloysters of this court were built long after his time.* De Tabern. l. 5. c. 6. § 3.

<sup>h</sup> Jo. x. 22, 23. *It was in this court that the Jews kept their markets, which our Lord condemned,* Mar. xi. 15. *Mede's works,* p. 44.

<sup>i</sup> Lu. xvii. 10. &c. *And this was that middle wall of partition between Jews and Gentiles which JESUS CHRIST broke down, by destroying all the legal distinctions and observances, and uniting both Jews and Gentiles in one church,* Eph. ii. 11-14. *And it was the supposing that Paul had brought Trophimus an Ephesian within this wall, into The court of the Israelites, that made the Jews raise such a disturbance about it, as we see,* Acts xxi. 27-30. De Tabern. l. 5. c. 7. § 2:

- E. The ascent to the Altar.
- F. The chamber for the Habits.
- G. The place where the cakes which were offered up in the Temple were made.
- H. H. The apartments for the singers.
- I. The place where the priests assembled together.
- L. The place where the salt was kept.
- M. The brazen-sea.
- N. the place for washing the burnt-offerings.
- O. The wells, or places where were put the machines which were used in drawing the water that was wanted in the Temple, for washing the court of the Sacrifices, for purifying the Priests, and for washing the Victims.
- P. The gates.
- Q. The priests kitchens.
- R. The King's throne.
- S. The great Sanhedrim.
- T. The courts of the kitchens.
- a. The Ark of the covenant.
- b. The altar of incense.
- c. The golden candlestick.
- d. The table of shew-bread.
- e. e. The two pillars, *Jachin* and *Boaz*.
- f. The porch.
- g. The place where the shew-bread was kept.
- h. The place where the stones which had been used about the altar, were kept.
- i. The place where the lambs for the daily sacrifice, were kept.
- l. The bath where the priests purified themselves.
- m. The kitchens.
- n. Halls where the people were taught.
- o. Different apartments for lodgings, and keeping the furniture of the Temple.
- p. p. p. Porters lodges.
- q. Wood-piles.
- r. Magazine of perfumes.
- s. The second Sanhedrim.
- t. The apartment for the Nazarites.

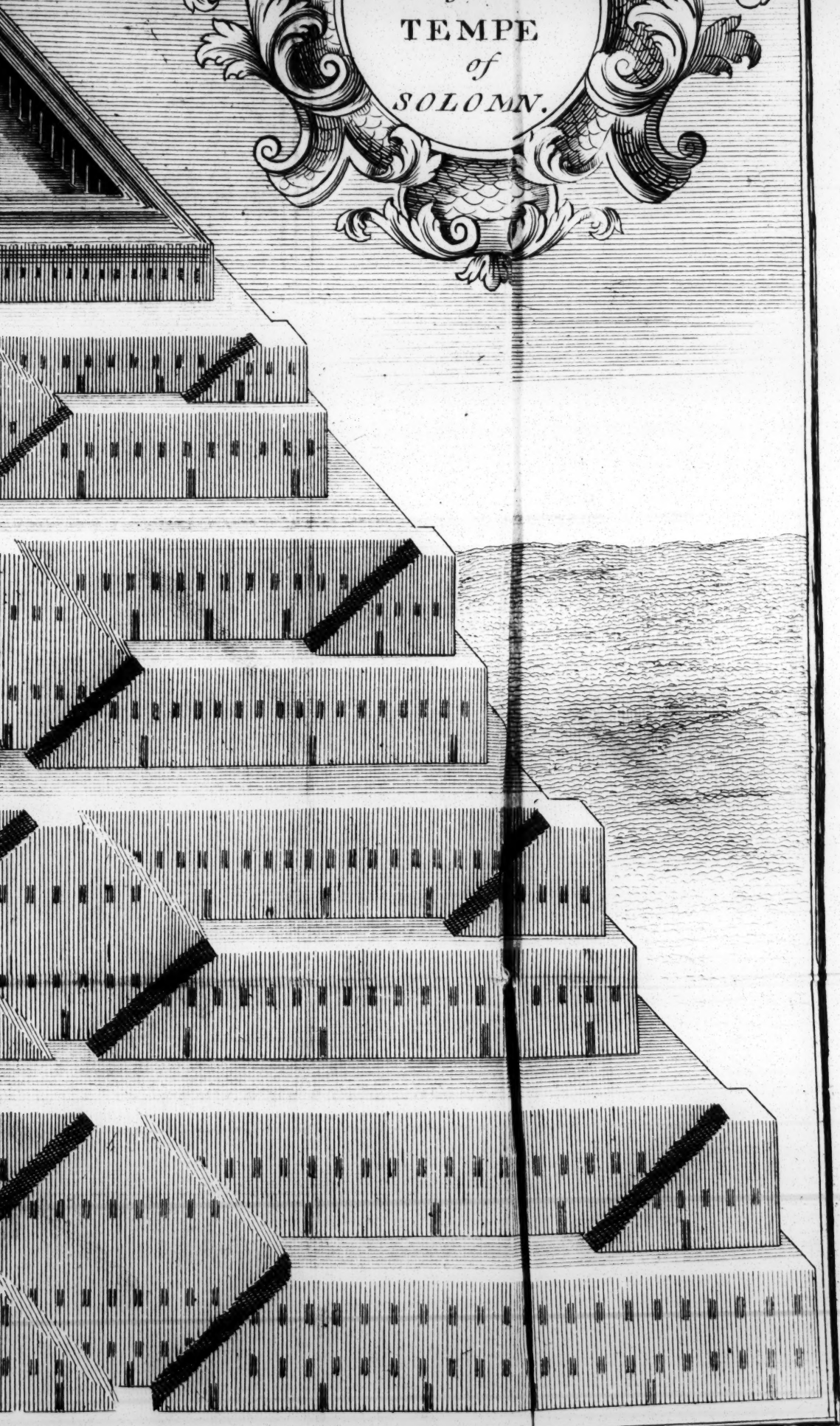
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The apartment of the lepers, who were to be shewn to the priests.

The place appointed for alms.

A space before the porters lodges.

2. The places of the pillars, on which was engraven the prohibition which forbade the *Gentiles*, and all unclean persons, going any farther in.

THERE are some halls and cells in the draught, which have no letters in them, because they may be supposed to have been appropriated to different uses, which we cannot now ascertain. It has been already said, that all the buildings in the third court belonged to the priests; their three floors were sufficient for their lodging, eating, and every thing else that was necessary. I have placed the second Sanhedrim at one of the gates of the second court, or enclosure; and perhaps the third may have been in one of those of the first. We shall speak of them both hereafter.

THIS is all that could be shewn in so little a Plate 15. plan; to which I have likewise added the orthography, or elevation. As the space upon mount *Morjab*, was not it self large enough for so capacious a building, it was necessary to make it larger, by raising terrasses, which must have had under them vast subterraneous works. For which reason, the walls which encompassed and supported the whole building, were of a prodigious height; on the side of the deepest valley, they were above three hundred cubits<sup>k</sup>, which make above 300 *French* feet; and what buttresses must then have been necessary to support them? The disposition of the stairs that went up to the Tem-

<sup>k</sup> The Terrass was 400 cubits high. Prid. description of the Temple. Con. P. 1. B. 3.

ple, was likewise admirable. The whole building was made of stones extremely large. And this is that structure, which the disciples of JESUS CHRIST admired, and made him take notice of, as they were going out of the Temple, and (as I believe) going down the steps<sup>1</sup>.

AND we must not forget to observe here, that the roof of The Temple it self was stuck thick with sharp points, to prevent the birds lighting upon it; for the Jews carried their respect for the Temple of God to this delicacy. *Josephus*<sup>m</sup> says they were made of gold.

The second  
Temple

AFTER the Temple of Solomon had been destroy'd, Zerubbabel obtained leave of Cyrus, to rebuild it, at the return from the captivity<sup>n</sup>. This second Temple was built in the same place, but fell short of the magnificence of the first. A long time after, Herod the Great very much repaired, and splendidly embellish'd it. But this second Temple (for so the Jews call that of Zerubbabel

Wants five  
advantages  
which  
that of  
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had.

and Herod) still wanted five advantages, which that of Solomon had: the first of which was, The Urim and Thummim. These two words signify Light and Perfection; or Truth and Doctrine. But what this Urim and Thummim was, is not agreed<sup>o</sup>. Some think, that these two words were engraven on the High-priest's pectoral, and that when he

<sup>1</sup> Mark xiii. 1.

<sup>m</sup> Wars of the Jews, Book 5. ch. 14.

<sup>n</sup> Ezra 1.

<sup>o</sup> All agree, that they were something in the breast-plate, and that they were a sort of Oracle; but all differ about the matter of them, and the manner of God's giving answers by them; and all seem to mistake, in confounding them together, and making them one, and the same thing. Whereas they seem to me to be two different Oracles; Urim that, whereby God gave answer to those who consulted him in difficult Cases; and Thummim that, whereby the High-Priest knew whether God did accept the sacrifice or no; for which reason, the former was called Light, and the latter Perfection. And I believe both were in use among the Patriarchs. Mede's Works, Discourse 35. p. 177-187.



had this ornament on, he knew the most secret things. Others think, That it was something inserted in the pectoral, by which the High-priest knew the will of God; and That it was for this reason, call'd *Truth* and *Doctrine*; but what the figure of it was, is much disputed among the *Rabbins*. The *second* advantage, which the Temple of *Solomon* had, was the gift of Prophecy, which was common among the *Jews*, as long as that Temple subsisted. The *third* was, the ark of the Covenant. The *fourth*, the presence of God, who answer'd the questions that were ask'd him. And the *fifth* was, the fire from heaven, which often came down and consumed the burnt-offerings. These were advantages, which no Temple had, but that of *Solomon* P.

WE have already said, in our abridgment of *The Jewish History*, that *Sanballat* obtain'd power of *Darius*, and afterwards of *Alexander the Great*, to build a Temple upon mount *Gerizim*, in favour of *Manasses*, his son-in-law, who was made High-priest of it. This was at first consecrated to the true God; but afterwards *Antiochus Epiphanes* dedicated it, to *Jupiter Hospitalis*; and the *Samaritans* did not make any great opposition to this change. But *John Hyrcanus* destroy'd it, about two hundred years after it was built, and the city of *Samaria* with it. The city was rebuilt by *Herod*, who in honour of *Augustus*, gave it the name of *Sebaste*, and he likewise rebuilt the Temple: but the *Samaritans* had little regard to it, and preferr'd mount *Gerizim* before it. And we have likewise spoken of the Temple which *Onias* built to the true God in *Egypt*. But as the Scriptures don't acknowledge

*The Temples of Gerizim, and Egypt.*

P See Prid. Con. P. 1. B. 3. Under the Year 534.

these Temples to have been lawful ones, we shall say no more of them; and shall therefore conclude this subject with a word or two of the Synagogues.

*Synagogues  
their origin  
and use.*

*Thirdly.* THE Synagogues were sacred places, set apart for prayer and instruction. With relation to the former of these, they were called *Oratories*: and the Greek word by which they are called in the *New Testament* <sup>¶</sup> signifies both *Prayer* and *The house of Prayer*<sup>r</sup>. The Synagogues had no certain form; but they had each of them an altar, or rather table, upon which the book of the law was spread. At the East side, there was a cupboard, ark, or chest, in which this book was kept<sup>f</sup>; and they had a great many lamps hung to the ceilings. The women were separated from the men, in a chamber, which joining to the Synagogue, they could from thence both hear and see what was done in it. It is believ'd to have been during the captivity, that the Jews

<sup>¶</sup> Προσευχή. The Proseuchæ differ from the Synagogues in several particulars, 1. In Synagogues, the prayers were offer'd up in public forms; in the Proseuchæ, every one pray'd apart by himself, as in the Temple. 2. The Synagogues were covered houses; but the Proseuchæ open courts. 3. The Synagogues were all built within cities; but the Proseuchæ without, and mostly on high places. That in which our Saviour pray'd, was on a mountain, Luke vi. 12. which makes it probable, that these Proseuchæ are the Serac, which in the Old Testament are called High Places. For they are not always condemned, but only when apply'd to idolatrous worship. And these Proseuchæ had groves in or about them, as the High Places had, Prid. Con. P. 1. B. 6. p. 306, 307. of the Fol. Ed.

<sup>r</sup> Thus it may be understood in either sense, in Luke vi. 12. and Acts xvi. 13-16.

<sup>f</sup> The seats of the Synagogues were so placed, that the people always sat with their faces towards the elders, and the place where the law was kept; and the elders sat with their backs to this chest or ark, and their faces to the people; these latter are the προτοκαθίσαι τῶν συναγωγῶν, which the Pharisees affected, and for which our Lord condemns them, Matt. xxiii. 6. Lamy de Taber. l. 4. c. 8. §. 4.

having



having no Temple, began to build these *Places of assembly* (for that is what the Greek word *Synagogue* signifies) for prayer and instruction in the law. There were several of them in every city; some reckon up to the number of four hundred and eighty in *Jerusalem*<sup>t</sup>. Which number was necessary for that prodigious multitude of *Jews*, who were oblig'd to come thither three times a year, to worship God in the Temple. Of these *Synagogues*, some were peculiar to the *Jews* of every country, and every condition. And thus mention is made in the *Acts*, of the *Synagogue*, of the *Freemen*, and of the *Alexandrians*<sup>v</sup>. *Philo* in the relation of his embassy to *Caligula*, says, there were a great many *freemen* in *Rome*, who were *Jews*. And what the same author says of the *Synagogues*<sup>w</sup>, is as follows. *The Jews at all times instruct one another in the Holy Scriptures, but especially on the seventh Day, which they think an holy day, and on which it is not lawful for them to do any manner of work. Every time they go to the Synagogues, which are holy places, the youngest place themselves at the feet of the aged, and hearken with a great deal of attention. One reads the sacred books, and another of the best understanding and most learning, explains the difficulties in them. And in another work*<sup>x</sup>, he likewise says in effect the same thing. *Every seventh day (says he) are opened through out the whole city, a great number of publick schools of prudence, temperance, fortitude, justice, and all other virtues. There some sit down modestly, and in profound silence give a wonderful attention to those holy discourses, which they thirst after. And one of the most learned stands up, and*

<sup>t</sup> Buxt. Lexicon. Talmud. at the word *סניגוגא*.

<sup>v</sup> *Acts* vi. 9.

<sup>w</sup> In a treatise entituled, *The good man always free.*

<sup>x</sup> *De Septenario.*

*gives them some excellent instructions, how to behave themselves wisely, through the whole course of their lives<sup>y</sup>.*

IN the map of *Jerusalem*, you see several of these *Synagogues*, at the top of which stands a man with a Trumpet. It was thus, that the *Jews* proclaim'd the time of prayer, and the hour, when every solemn festival began.

## C H A P. V.

*Of the different ways of measuring time among the Hebrews: their hours, days, weeks, months, years, and Jubilee.*

*People make use of the same terms in measuring time, but in different senses.*

GOD who formed the republick of the *Hebrews*, was not wanting in appointing certain fixed and regular times for the performance of things, without which, all would necessarily have run into disorder and confusion. And this appointment was the more necessary, in that he prescrib'd the performance of certain sacrifices, and the observance of certain festivals; both which he therefore fix'd to certain appointed days. But it would be very difficult to form a clear notion of them, if we knew not the manner, in which the *Hebrews* regulated and measured time. For tho' all people make use of almost the same terms, yet have these terms very different significations. So that our hours, days, months, and years, are very different from those of the *Hebrews*; and we shall therefore in this

<sup>y</sup> *And therefore the Synagogue, of which Tyrannus was one of the Governours, is called a School, Acts xix. 19. De Tab. lib. 4. c. 8. §. 1.*



chapter speak, *First*, of Days. *Secondly*, of Weeks. *Thirdly*, of Months. *Fourthly*, of Years.

*First* of Days. Time is the measure of the duration of things; which duration we judge of, by the relation it bears to the course of the planets; that is, we say a thing has had a longer or shorter duration, in proportion as certain planets have made more or fewer revolutions, during its subsistence. Now these planets have, or appear to have, several different motions; one of which is round the earth, whereby they are carried with the firmament, from East to West: and the time that this revolution lasts, is called *a day*. For this word does not only signify the time, which the Sun gives us light, but likewise the whole space of this revolution of the planets round the earth. But as people differ in their days, so likewise in the beginning of them, which all do not reckon in the same manner. For some begin them at noon, others at mid-night; these at sun-rising, those at sun-set. The *Hebrews* follow this last method, that is to say, with them the day begins at sun-set, and ends the next day at the same time<sup>a</sup>. From whence it is, that we read in the Gospels, that the sick were not brought out to JESUS CHRIST on the Sabbath-days, till after sun-set<sup>b</sup>; which was because the Sabbath then ended, and the *Jews*, who were scrupulously exact in observing it, were no longer afraid of any violation of it.

AND it was likewise customary with the *Hebrews*, to express a whole day by the terms, *The evening, and the morning*<sup>c</sup>, or by these, *The night, and the day*: Which the *Greeks* express by their *νύχθημερον*, and

<sup>a</sup> Exod. xii. 18. Lev. xxiii. 32.

<sup>b</sup> Matt. viii. 16. Mark i. 32.

<sup>c</sup> Gen. i. 5, 13.

which

*The ancient manner of dividing the day.*

which as well signifies any particular part of the day or night, as the whole of it. And this is the reason why a thing that has lasted two nights and one whole day, and a part of the preceding and following days, is said by the *Hebrews* to have lasted *three days and three nights*<sup>d</sup>

*The manner of dividing the day among the Jews.*

IT is with time, as with places, with respect to its division; it is purely arbitrary. Formerly the *Hebrews* and *Greeks* divided the day, only according to the three sensible differences of the sun, when it rises, when it is at the highest point of elevation above the horizon, and when it sets; that is, they divided the day only, into morning, noon, and night. And these are the only parts of a day, which we find mentioned in the *Old Testament*; the day not being yet divided into twenty four hours. Since that, the *Jews* and *Romans* divided the day, that is, the space between the rising and setting of the sun, into four parts, consisting each of three hours. But these hours were different from ours in this, that ours are always equal, being always the four and twentieth part of a natural day; whereas with them, the hour was a twelfth part of the time, which the sun continues above the horizon. And as this time is longer in Summer than in Winter, their Summer-hours must therefore be longer than their Winter-ones. The first hour began at sun-rising, noon was the sixth, and the twelfth ended at sun-set. The third hour divided the space between sun-rising and noon; the ninth divided that, which was between noon and sun-set. And it is with relation to this division of the day, that JESUS CHRIST says in the Gospel, *Are there not twelve hours in the day*<sup>e</sup>? But this difference between

<sup>d</sup> Matt. xii. 40.

<sup>e</sup> John xi. 9.



the Summer and winter-hours, was not very sensible in *Judæa*: for it not being near so far from *The Line* as *France* is, their days were almost equal. The longest day in the year, which at *Paris* is sixteen hours, is but thirteen at *Jerusalem*.

THE *Hebrews* likewise distinguished between two evenings. The first began at noon, when the sun begins to decline, and reached to its setting; the second began at that setting; and they call the space of time between these two, that is, from noon to sun-set <sup>f</sup>, *Been Haarbaim*, that is, *between the two evenings* <sup>g</sup>.

THE night was likewise divided by the *Hebrews* into four parts. These were called *watches*, and lasted each three hours. The first is called by *Jeremiah*, *The beginning of the watches* <sup>h</sup>; the second is called in the book of *Judges*, *The middle watch* <sup>i</sup>, because it lasted till the middle of the night. The beginning of the third watch was at mid-night, and it lasted till three in the morning; and the fourth <sup>k</sup> was called *The morning watch* <sup>l</sup>. The first of these four parts of the night began at sun-set, and lasted till nine at night, according to our way of reckoning; the second lasted till mid-night; the third till three in the morning; and the fourth ended at sun-rising. The Scripture sometimes gives them other names; it calls the first *the evening*, the second *mid-night*, the third *the cock crowing*, and the fourth *the morning* <sup>m</sup>.

Secondly, The *Hebrews*, like us, make their <sup>The Jewish</sup> Weeks to consist of seven days, six of which are <sup>week and</sup> *Sabbath*.

<sup>f</sup> Or rather the ninth hour, which is the middle point between them, is what they called between the Evenings, De Tabern. l. 7.

c. 7. §. 1. <sup>g</sup> Exod. xii. 6. <sup>h</sup> Lam. ii. 19. <sup>i</sup> Judges

vii. 19. <sup>k</sup> Matt. xiv. 25. <sup>l</sup> Exod. xiv. 24.

<sup>m</sup> Mark xiii. 35.

appointed

appointed for labour ; but they are not suffered to do any work on the seventh day, which is therefore called *The Sabbath*, that is, *The day of rest*.

THE observation of the *Sabbath* began with the world. God after he had employ'd six days in making the universe out of nothing, rested the seventh day, and therefore appointed it to be a day of rest <sup>n</sup>. But this term *Sabbath* is likewise sometimes taken for the whole week. And from hence it is, that the *Pharisee*, when he would express his fasting twice in a week, says, that he fasted twice every *Sabbath* <sup>o</sup>.

*The Preparation for the Sabbath explained.*

THE days of the week have no other names but those of their order, the first, second, third, &c. from the *Sabbath* ; and therefore as the *Hebrews* express one and the first by the same word, *una Sabbati* is with them, the first day of the week. But nevertheless, the *Hellenist Jews* have a particular name for the sixth day, that is, for the vigil of the *Sabbath*, and call it *Parasceue*, that is, *The preparation* <sup>p</sup>. The law of the *Sabbath* obliged the *Jews* to so strict a rest, that they were not suffered to dress their victuals, nor even to light their fires ; which obliged them to prepare things on the vigil. And this day had another name among the *Jews*, who were not *Hellenists* ; for they called it, *The Vesper of the Sabbath* ; and this *Vesper* began at the ninth hour, that is, three hours after noon. It was at that time, that they began to make preparation for the day following, and if they took a journey on that day, they took care to be at the end of it before the setting of the sun. And the Emperor *Augustus*, in compliance with their customs, made an edict in their favour, which forbid the bringing the *Jews* before any court of justice on *Fridays*, after the ninth hour of the day.

<sup>n</sup>Gen. ii.

<sup>o</sup> Luke xviii. 12.

<sup>p</sup> Mark xv. 42.

BUT



BUT besides this *Week of days*, the *Hebrews* <sup>Two other</sup> had another week, which consisted of seven years; <sup>sorts of</sup> the last of which was a year of rest, and was cal- <sup>weeks a-</sup> led *The Sabbatical year*. The earth <sup>mong the</sup> rested on this <sup>Jews.</sup> year, and no one was suffered to cultivate it. And at the end of seven *Weeks of years*, that is, after every forty-nine years, the forty-ninth year was called *The year of Jubilee*. Some think this was the fiftieth year, but they are mistaken. It is true, that according to the common manner of speaking in the Scripture, the year of *Jubilee* is the fiftieth year; but I have shewn in my work upon the Temple of *Jerusalem* <sup>a</sup>, that it must be understood in the same sense, that the *Sabbath-day* is called *The eighth day*, that is, reckoning from one *Sabbath* to another, inclusively of both. And in the same manner the *Olympiads*, which contain'd the space of four years, are called *Quinquennium*, *The space of five years*; because by one *Olympiad* was ordinarily understood the space contain'd between the two *Olympiads*, with which it began and ended, reckoning the beginning of the latter as included in the former.

THE sun and moon being the most considerable of the planets, are the most proper to distinguish time. They have both two different <sup>The difference of</sup> motions; in the first of which, they move round <sup>the courses</sup> the earth from East to West, in twenty four hours; <sup>of the sun</sup> and in the second, they move Eastward, but their <sup>and moon.</sup> course is unequal. For the sun takes up three hundred sixty five days, five hours, and forty nine minutes, in his; whereas the moon finishes hers in twenty-seven days, seven hours, and some minutes. The circle which she describes, cuts the *Zodiac* (which is that circle which the sun describes in a year) in two places; which are by A-

<sup>a</sup> De Tabern. l. 7. c. 7. §. 6.

astronomers call'd *Nodes*, and vary every month. And this inequality of motion it is, which is the cause that the moon is sometimes directly before the sun, and sometimes at a distance from him. The space between her leaving the sun and rejoining him, takes up twenty nine days, twelve hours, and some minutes, because at the same time that she is making her revolution, the sun is likewise advancing in the *Zodiac*: So that when she is returned to the point of the *Zodiac*, from whence she set out, she has yet all that way to go, which the sun has advanc'd in the mean time, before she can come before him again; and this takes up two days and some hours. The *Hebrews* call the space between one conjunction and the other, *Jarcha*, and the *Greeks*  $\mu\eta\nu$  from whence the *Latins* have their *Mensis*, the *French* their *Mois*, [and we our *Month*.]

The Jews  
regulate  
their  
months by  
the moon.

*Thirdly.* It is certain that at first the Months were regulated by the moon; because the intervals of time are most easily distinguished by the course of this planet. When she is before the sun, she is as it were swallowed up in his rays; but as soon as she begins to separate from it, her crescent begins to shew it self, and increases insensibly, till at last her whole *Disc* becomes luminous, and then she is at full; after which her light diminishes, and returns through the same figures, to her first crescent, and then she re-enters the rays of the sun.

AND as the moon regulates the months, so does the sun the year; and the division which we make of the year into twelve months, has no relation to the motion of the moon. But it was not so with the *Hebrews*; their months are *lunar*; and their name sufficiently shews it. They call them *Jarchin*, from *Jarac*, which signifies *The moon*. It is disputed, whether the antediluvian months were



were not rather regulated by the sun; that is, whether they were not all equal, so that each contain'd the twelfth part of an year; but learned men are agreed, that from the time of *Moses*, the *Jewish* months have been *lunar*. They don't reckon the beginning of them, from the time that the moon joins the sun, because that planet then disappears; but they begin it, at her first *Phasis*, as soon as upon her separation from the sun, she first shews herself in the West, after sun-set. And for this reason, they call the beginning of the month *The new moon*; though the *Latin* Interpreter, to accommodate himself to the *Roman* stile, calls it *The Calends* <sup>r</sup>. The moment in which this conjunction between the sun and moon is made, can only be known by an astronomical calculation, because she does not then appear; and because the *Hebrews* were little skilled in this science, especially at the first forming of their republick; God therefore commands them to begin their months at the first *Phasis*, or first appearance of the moon, which required no learning to discover it. And because this first appearance of the moon was of importance in their religion, God having commanded that *The New moon* should be a festival, and that they should offer up a particular sacrifice to him on that day <sup>f</sup>; it cannot therefore be improper to give some account here, of the care the *Hebrews* took to discover this *New-moon*.

AND in the first place then, this was an affair *How the* in which *the great Sanhedrim* was concerned; *Jews fixed* there were always some of that body, who apply-<sup>the begin-</sup>ed themselves to Astronomy; and the different <sup>ning of</sup> *Phases* of the moon were likewise painted upon <sup>their</sup> *months*. the hall, in which the *Sanhedrim* assembled. And in the second place, it belonged to them to choose men of the strictest probity, who were sent to the

<sup>r</sup> Num. x. 10.

<sup>f</sup> Num. xxviii. 11.

tops of the neighbouring mountains at the time of the conjunction; and who no sooner perceived the *New-moon*, but they came with all speed, even on the *Sabbath-day* it self, to acquaint *The Sanhedrim* with it. It was the business of that council to examine whether the moon had appeared, and to declare it; which was done by pronouncing these words, *The feast of the new-moon, The feast of the new-moon*; and all the people were informed of it, by the sound of trumpets. To which ceremony *David* alludes, when he says, *Blow up the trumpet in the new-moon, in the time appointed, on our solemn feast-day*<sup>t</sup>. The air is so serene in *Judea*, that it seldom happened that the clouds hid the moon: but when it did so happen, the error it occasioned was immediately rectified, and not suffered to pass into the next month. The decrees of the *Sanhedrim* on this, as well as other occasions, were so revered, that the *Jews* say they ought to be obeyed, even when they are mistaken.

*The Periodical month.*

*The Jewish year.*

FROM what has been said of the course of the moon, it appears, that there are two sorts of months; the one, which is regulated by the circle which the moon describes, and takes up twenty-seven days, seven hours, and some minutes, which is called *The Periodical Month*; and another, which is measured by the space between two conjunctions of the moon with the sun, which is called *The Synodical Month*, and consists of twenty-nine days, twelve hours, forty-four minutes, and some seconds. This last is the most popular and only in use; because the *Phases* of the moon are most proper to distinguish the beginning, middle, and end of it. The hours which exceed nine and twenty days, make the months

<sup>t</sup> *Psalm*. lxxxi. 3.



alternatively one of nine and twenty days, and one of thirty. Formerly *The Sanhedrim* settled the number of days in each month; but now the *Jews* follow the common calculation, and their months are one of nine and twenty days, and another of thirty.

*Fourthly*, Nothing now remains upon this subject, but to speak of the *Jewish Year*. Concerning which, I shall not enter into the dispute whether they used the *Solar*, or the *Lunar* one, because it is certain, that they were both in use among them. I only observe, That they took a very particular care, that the first month of their *Sacred Year*, that is, of the year whereby their festivals and religion were regulated, did never expire before the *Equinox*; and That, without this precaution, they would have solemnized the same festivals twice in the same *Solar* year. So that the *Equinox* was a fixed point, which the *Jews* made use of to regulate their years by; and they did it in this manner.

THE two *Equinoxes* began each a different year. *The New-moon*, which follow'd the *Autumnal Equinox*, after the fruits were gather'd in, began *The civil Year*; the common opinion of which is, that the world was created in this season, and this was formerly the first month in the *Jewish Year*. But after the *Jews* came out of *Egypt*, *Moses*, to preserve the memory of their deliverance, commanded, that the month in which that deliverance was wrought (which was in the time when the earth opens her bosom, and all things begin to bud) should have the first rank; and by this means, *The vernal Equinox* began a second year, which was called *The sacred*, or *The ecclesiastical Year*. But tho' these years have different beginnings, yet they both consist of twelve months, which are according to their order call'd,

the first, second, third, &c. And formerly there was none of them had any particular name, but the two *Equinoctial* ones; and they were call'd, the *vernal* one, *Avib* or *Abib*, which signifies a *green year of corn*; and the *autumnal* one, *Ethanim*. But about the time of the captivity, each month had a particular name, which were these. The first month, formerly call'd *Abib*, was call'd *Nisan*; the second *Iyar*; the third *Sivan*; the fourth *Tamuz*; the fifth *Ab*; the sixth *Elul*; the seventh *Tisri*; the eighth *Marchesvan*; the ninth *Cisleu*; the tenth *Tebeth*; the eleventh *Sbebat*; the twelfth *Adar*. Nevertheless, there were some years in which they added a thirteenth month, which was called *Veadar*, or *The second Adar*. Nor was time only distinguished by the planets, it was likewise distinguished by the different seasons which succeeded one another, as well as by them. After the earth has closed up her bosom in *The Winter*, she opens it in *The Spring*, and brings forth herbs; and then during *The Summer*, the sun warms it, thereby to ripen the corn and fruits, that they may be gather'd in before the return of *The Winter*. Which difference of the seasons arises from the sun's nearness to, or distance from us, according to which, he continues more or less time above the horizon.

How Astronomers regulate the year and its different seasons.

BUT, that all this may be the better understood, it is necessary, that we briefly explain the first principles of the sphere. Between the poles of the world, the Astronomers have feigned a circle, which cuts the sphere into two equal parts, and to which they give the name of *The Equinoctial*. And at a certain distance from this they have made another line on each side of it which they call *The Tropicks*; to which they add a fourth, which they draw from one of these *Tropicks*



*Tropicks* to the other, and which cuts *The Equinoctial* obliquely in two opposite points; and this they call *The Zodiac*. And upon this *Zodiac* they have marked out four principal points, two in the places where it touches the *Tropicks*, and the other two in its sections of the *Equinoctial*; and by this means they explain the length of the year, the difference of the seasons, and the inequality of days and nights. For the year is nothing else, but the space of time which the sun takes up in running thro' the *Zodiac*. When it is at the points which cut the *Equinoctial*, the days and nights are equal; and we then have *Spring* or *Autumn*. When it advances towards our pole, and comes to our *Tropick*, we then have *Summer*; and when it returns back and re-passing *The Equinoctial*, otherwise called *The Line*, comes to the other *Tropick*, we then have *Winter*. Of these four points, the two which touch the *Tropicks* are call'd *Solstices*, and those which cut the *Equinoctial*, are called *Equinoxes*.

THE ancient Astronomers thought that the sun took up in one revolution three hundred and sixty five days and six hours. Which six hours they joined together every fourth year, and making a day of them, inserted it in the month of *February*. The first day of the month, was then by the *Romans* called *The Calends*; and they reckoning backwards, into the days of the preceding month, called them, the *first, second, third, &c. of the Calends*. And this additional day being made on *The sixth of the Calends of March*, and they reckoning on these years, two *sixth days* of the *Calends*, this was the reason why the years, in which these additional days were inserted, were called *Bissextile*. So that every four years, the month of *February*, which ordinarily consisted of twenty-eight days, had a day added

to it, and was made to consist of twenty-nine. But the Astronomers of latter ages, having made more exact observations, have found, that the year was not so long by eleven minutes. A difference, which how inconsiderable soever it may appear, did yet introduce a confusion in the seasons of the year, in a succession of several ages. So that the *Vernal Equinox*, which at the time of the Council of *Nice*, fell on the twentieth or twenty-first day of *March*, was found to fall in the sixteenth century, on the tenth or eleventh. For the reason why the *Equinox* at any time advances or goes back a day, is the difference between the *Bissextile* and the common year. And in order therefore to put a stop to this disorder, which in time would have thrown back the month of *April*, in which nature awakes, and begins to dress her self in her *Vernal* ornaments, into the midst of Winter, the Calendar was reformed, about the end of the 16th Century<sup>v</sup>; and by retrenching of ten days, the *Equinoxes* were brought back to the same points they were at, at the Council of *Nice*. And at the same time three *Bissextiles* were order'd to be retrench'd every four hundred years; (which nevertheless continue to be ordinarily placed every fourth year as before) because that in the space of four centuries, the eleven [supernumerary] minutes every year (as above mention'd) make somewhat more than three days; which were therefore ordered to be retrench'd; and by this means, the points of the *Equinoxes* are so fixed for the future, that they can never vary again. The reader will I hope pardon this digression which I make, because it may be doubtless of some assistance to

The mistake of the ancient Astronomers rectified by the moderns in the last century but one.

<sup>v</sup> In the year 1582, during the pontificate of Gregory the XIIIth, therefore called the Gregorian, or New Stile.



those, who have not thoroughly studied these matters.

LET us now see, by what means the *Jews* regulated their year so exactly, that its first month always came in the Spring. There were two reasons that engaged them to be extremely exact in this matter. The one of which was, That the law obliged them to offer up to God a sheaf of ripe barley, or at least of such as was pretty near ripe, in this first month; and the other was, That the *Passover*, which fell on the fourteenth day of this month, could not be celebrated without offering up an infinite number of lambs, which it would have been impossible to have had in Winter. And it was therefore necessary that this first month, in which the feast of the *Passover* was celebrated, should not be entirely passed before the *Vernal Equinox*, and that it should always fall in the same season of the year.

IN the mean time, twelve *Lunar* months, make *The intercalary month.* but three hundred and fifty-four days, eight hours, forty-nine minutes, and some seconds. And consequently this year must be shorter than the *Solar* one, by eleven days, some hours, and some minutes. But it has been already said, that the *Jews* regulated their months by the *Phases* of the moon, and not by astronomical calculations. And when therefore their twelfth month was ended, and they found that their spring was not yet come, the next new moon was not made to belong to the first month, but to a thirteenth which they inserted, and therefore called, *The intercalary month.* And this they did so exactly, that the full of the moon of the month *Nisan*, never came before the *Equinox*; that is, before the day when the sun entering the first degree of *Aries*, makes the days and nights equal.

*The observations of the Jews, in order to take an account of the tythe of cattle, and trees.*

BUT that I may give all the necessary light that is wanting in this affair, I shall observe, that the *Jews* have four sorts of years, or rather that each year has four beginnings. That of the *Civil year* was in the month *Tisri*; That of the *Sacred year*, in the month *Nisan*; That of *The tythe of the cattle* in the month *Elul*, that is to say, according to the *Rabbins*, the *Jews* began from this month, to take an account of all the cattle which was born, that they might offer the tythe of them to God<sup>w</sup>; and lastly, That of *Trees*, was on the first, or fifteenth, of the month *Shebat*. For the same *Rabbins* likewise say, that the law having commanded that the fruit of a tree newly planted should not be eaten of, till after three years<sup>x</sup>, because the tree was, till that time, thought unclean; it is from the last mention'd month, that they began to reckon this sort of year.

*The Sabbatical year.*

WHAT I have said concerning these four distinctions, relates only to the common year of the *Jews*, which, as has been said, consisted of twelve or thirteen *Lunar* months. But besides this year, they had a second, (as has also been already observed) which consisted of *seven years*, and was called *Sabbatical*. On this year the *Jews* were not permitted to cultivate the earth. They neither plow'd, nor sow'd, nor prun'd their vines; and if the earth brought forth any thing of its own accord, these spontaneous fruits did not belong to the master of the ground, but were common to all, and any man might gather them. So that the *Jews* were oblig'd during the six years, and more especially in the last of them, wherein they cultivated the earth, to lay up provisions enough to last from the end

<sup>w</sup> Levit. xxvii. 32.

<sup>x</sup> Levit. xix. 23.





idea of the manner, in which man would have lived, if he had continu'd in his state of innocence. In *The Sabbatical year*, what the earth produced was, as I have said, common, and every one might reap the benefits of it; and in the year of *Jubilee*, every one re-enter'd upon the possession of the estates of his ancestors, and a perfect liberty was granted to all slaves: and as the *Romans* reckon'd by *Lustra*, and the *Greeks* by *Olympiads*, so did the *Jews* by *Jubilees*.

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### THE JEWISH CALENDAR <sup>a</sup>.

**I**N it I have set down all their Festivals; not only those which the law prescribes, but those likewise which were not established till after the destruction of the first temple, and those which the Jews observe at this day. For the better understanding of which, it must be remember'd, that the Jewish days begin at sun-set, and that by this means, one of their days answer to two of ours. As for instance, the Feast of the Passover, which was celebrated on the second day of April, began at the setting of the sun on that day, and lasted till the setting of the sun on the third of April.

To the Festivals I have here added the days of Mortification, among the Jews, that is to say, the days wherein they fasted, or afflicted their souls. All the Jewish Calendars are not uniform with respect to these days; but a difference is found in the different editions of them.

And lastly, I have likewise set down here the books and chapters of the Scripture; which the Jews used

<sup>a</sup> This Calendar was composed by Rabbi Hillel, in the year of our Lord, 358. The Jews had none before that time. De Tabern. l. 7. c. 8. §. 2.



*to read in the Synagogues. This was one of their most ancient customs. They read over the whole law once every year; and divided it in such a manner, that whether the year had thirteen, or but twelve months, yet still they ended Deuteronomy before The Feast of Tabernacles, and began Genesis again on that day. So that, the lessons in Deuteronomy were either longer or shorter, according as there were more or fewer Sabbath-days in the year; that is, according as the year was, either common or intercalary.*

*It must likewise be observed, that the Jewish months being lunar, they cannot exactly answer to ours. The rule the Jews followed, as I have said, is this; that the first month was always that, whose full-moon followed next after the Vernal Equinox; which is the reason, that the Paschal new-moon sometimes happened sooner, and sometimes later. But this difference cannot be greater than that of one month; for the Paschal moon always falls either in March, or April; so that one month of the Jews may answer to two of ours.*

---

T I S R I,

formerly called E T H A N I M.

THE FIRST MONTH  
of the Civil year.

THE SEVENTH MONTH  
of the Ecclesiastical year.

It has thirty days.

*It answers to our September and October.*

1. *Rosch Haschana*, the beginning of the Civil year. *The Feast of trumpets*, commanded in *Leviticus* <sup>b</sup>.

2.

3. *The Fast of Gedaliah*, because *Gedaliah* the son of *Ahikam*, and all the Jews that were with him, were slain at *Mizpah* <sup>c</sup>. This is

<sup>b</sup> Lev. xxiii. 24, 25. Num. xxix. 1. Jer. xli. 2.

<sup>c</sup> 2 Kings xxv. 25.

the

the Fast, that *Zechariah* calls *The Fast of the seventh month*<sup>d</sup>.

4.

5. *A Fast.* Twenty *Israelites* were killed; *Rabbi Akiba*, the son of *Joseph*, was loaded with irons, and died in prison.

6.

7. *A Fast*, appointed on account of the golden calf<sup>e</sup>.

THE lessons for this day were *Deut.* xxvi. 1. to *Deut.* xxix. And the lxth chapter of *Isaiah*.

8.

9.

10. *The Fast of Expiation*<sup>f</sup>.

11.

12.

13.

14. The lessons for this day were, from *Deut.* xxix. 10. to *Deut.* xxxi. 1. when the year had most Sabbaths; and when least this book was now finished. And from *Isa.* lxi. 1. to *Isa.* lxiii. 10.

15. *The Feast of Tabernacles*<sup>g</sup>. It lasted seven days, exclusive of the *Octave*.

16.

17.

18.

19.

20.

21. *Hosanna Rabba*, the seventh day of *the Feast of Tabernacles*; or, *The Feast of Branches*.

THE lessons for this day were, from *Gen.* i. 1. to *Gen.* vi. 9. and from *Isa.* xlii. 5. to *Isa.* xliii. 11.

22. *The Octave of The Feast of Tabernacles*<sup>h</sup>.

23. *The solemnity of the Law*, in memory of the covenant and death of *Moses*. On this day *Solomon's* dedication was finished<sup>i</sup>.

24.

25.

26.

27.

28. THE lessons were from *Gen.* vi. 9. to *Gen.* xii. 1. and from *Isa.* liv. 1. to *Isa.* lv. 5.

29.

<sup>d</sup> *Zech.* viii. 19.

<sup>e</sup> *Exod.* xxxii. 6, 7, 8.

<sup>f</sup> *Lev.* xxiii. 27.

<sup>g</sup> *Lev.* xxiii. 34, 35.

<sup>h</sup> *Lev.* xxiii. 36.

<sup>i</sup> *1 Kings* viii. 65.



30. ON this day the lessons were, from *Gen.* xii. 1. to *Gen.* xviii. 1.

and from *Isa.* xl. 27. to *Isa.* xli. 17<sup>k</sup>.

MARHESVAN, or MARCHESVAN.

THE SECOND MONTH  
of the Civil year.

THE EIGHTH MONTH  
of the Ecclesiastical year.

It has but twenty-nine days.

*It answers to our October and November.*

1. *The New-moon*<sup>1</sup>.

2.

3. THE lessons for this day were, from *Gen.* xviii. 1. to *Gen.* xxiii.

1. and from 2 *Sam.* iv.

1. to 2 *Sam.* iv. 38.

4.

5.

6. *A Fast*, appointed on account of *Zedekiah's* having his eyes put out by the command of *Nebuchadnezzar*, after he had seen his children slain before his face<sup>m</sup>.

7.

8. THE lessons for this day were, from *Gen.* xxiii. 1. to *Gen.* xxv.

19. and from 1 *Sam.*

i. 1. to 1 *Sam.* i. 32.

9.

10.

11.

12.

13.

14.

15. THE lessons for this day were, from *Gen.* xxv. 19. to *Gen.* xxviii.

10. and from *Mal.* i.

1. to *Mal.* ii. 8.

16.

17.

<sup>k</sup> This day is the Fast held in commemoration of the murder of *Gedaliah*, whom *Nebuchadnezzar* made governor of *Judæa*, after he had destroy'd *Jerusalem*, according to *Prid. Con. P. 1. B. 1.* under the year 588.

<sup>1</sup> *Calmet* observes, (in the *Jewish Calendar*, at the end of his *Dictionnaire historique, &c. de la Bible*) that the Jews always made two new moons for every month; the first of which was the last day of the preceding month; and the first day of the month, was the second new-moon of that month. <sup>m</sup> 2 *Kings* xxv. 7. *Jer.* lii. 10.

18.

19. [*A Fast* to expiate the crimes committed on account of *The Feast of Tabernacles*. See *Bartoloccius's Calendar*<sup>n</sup>.]

20.

21.

22.

23. [*A Fast* in memory of the stones of the altar, the *Gentiles* prophaned, 1 *Mac.* iv. 46. *Megill.* c. 8. °]

THE lessons for this day were, from *Gen.* xxviii. 10. to *Gen.* xxxii. 3. and from *Hof.* xi. 7. to *Hof.* xiv. 3.

24.

25. [*A Fast* in memory of some places which the *Cuthæans* seized, and were recovered by the *Israelites* after the captivity <sup>p</sup>.]

26.

27.

28.

29.

IN this month the *Jews* prayed for the rain, which they call *Fore*, or *The Autumnal rain*, which was very seasonable for their seed. It is mention'd in *Deuteronomy*<sup>q</sup> and *Jeremiah*<sup>r</sup>. *Genebrard* pretends, that they did not ask for this rain till the next month. Perhaps there might be no stat-ed time for asking for it; that might depend upon their want of it. The *Jews* say it was in *October*; and it was called in general, *The Autumnal rain*, which season lasted three months.

<sup>n</sup> Calmet's Dictionaire, &c. end of his Dictionaire, &c.  
<sup>r</sup> Jer. v. 24.

<sup>q</sup> Calmet's Calendar, at the  
<sup>p</sup> Ibid. <sup>c</sup> Deut. xi. 14.



C I S L E U, or C A S L E U.

THE THIRD MONTH  
of the Civil year.

THE NINTH MONTH  
of the Ecclesiastical year.

It has thirty days.

*It answers to our November and December.*

- |                                          |                          |
|------------------------------------------|--------------------------|
| 1. <i>The New-moon.</i>                  | on the account of Ze-    |
| 2. [ <i>Prayers for rain.</i>            | dekiab's having his      |
| <i>Bartoloccius's calen-</i>             | eyes put out, after his  |
| <i>dar<sup>f</sup>.]</i>                 | children had been slain  |
| 3. [ <i>A Feast in memory of</i>         | in his sight.            |
| <i>the idols, which the</i>              | 8.                       |
| <i>Asmoneans threw out</i>               | 9.                       |
| <i>of the Temple, Me-</i>                | 10. THE lessons for this |
| <i>gil. Taanith.]</i>                    | day were, from Gen.      |
| 4.                                       | xxxvii. 1. to Gen. xli.  |
| 5.                                       | 1. and from Amos ii.     |
| 6. THE lessons for this                  | 6. to Amos iii. 9.       |
| day were, from Gen.                      | 11.                      |
| xxxii. 3. to Gen. xxxvii.                | 12.                      |
| 1. and the whole book                    | 13.                      |
| of Obadiab, or from                      | 14.                      |
| Hof. xii. 12. to the                     | 15.                      |
| end of the book.                         | 16.                      |
| 7. <i>A Fast</i> , instituted be-        | 17. THE lessons for this |
| cause King Jeboiakim                     | day were, from Gen.      |
| burned the prophecy                      | xli. 1. to Gen. xliv.    |
| of <i>Jeremiah</i> , which               | 18. and from 1 Sam.      |
| <i>Baruch</i> had written <sup>v</sup> . | iii. 15. to the end of   |
| <i>Scaliger</i> will have it,            | the chapter.             |
| that it was instituted                   | 18.                      |

<sup>f</sup> Calmet's *Calend.* <sup>v</sup> Ibid.

<sup>v</sup> Jer. xxxvi. 23. *This Fast the Dean of Norwich places on the 29th of this month. (See Con. P. 1. B. 1. under the year 685.) But Calmet places it on the 6th of this month; and makes the seventh of this month a festival, in memory of the death of Herod the Great, the son of Antipater. See his Jewish Calendar, Ibid.*

19.  
20.  
21.  
22.  
23.  
24.  
25. *The dedication of the Temple* <sup>w.</sup> *Josephus* calls it *The Feast of Lights* <sup>x.</sup>, because the light of religion, which was extinguish'd by the kings of *Syria*, was kindled again by *The Macca-bees*. It lasted eight days.
26. THE lessons for this day were, from *Gen.* xlv. 18. to *Gen.* xlvii. 27. and from *Ezek.* xxxvii. 15. to the end of the chapter.
27.  
28.  
29.  
30.

## T E B E T H.

THE FOURTH MONTH  
of the Civil year.

THE TENTH MONTH  
of the Ecclesiastical year.

It has but twenty-nine days.

*It answers to our December and January.*

1. *The New-moon.*  
2.  
3. THE lessons for this day were, from *Gen.* xlvii. 27. to the end of the book; and the thirteen first verses of the second chapter of the first book of *Samuel*.
4.  
5.  
6.  
7.  
8. *A Fast*, on account of the translation of the Bible into Greek. *Philo* in his life of *Moses* says, that the *Jews* of *Alexandria* celebrated a feast on this day, in memory of the 72 Interpreters. But the *Jews* at present abominate that version.

<sup>w</sup> 2 Mac. ii. 16. John x. 22. <sup>x</sup> Antiq. B. 12. chap. 10.



9. *A Fast*, the reason of which is not mentioned by the *Rabbins*. 20.  
21.  
22.
10. *A Fast*, on account of the siege which the king of *Babylon* laid to *Jerusalem* y. 23.  
24.
11. THE lessons were, the five first chapters of *Exodus*, and with them, from *Isa.* xxvii. 6. to *Isa.* xxviii. 14. 25. THE lessons for this day were, from *Exod.* x. 1. to *Exod.* xiii. 17. and from *Jer.* xlv. 13. to the end of the chapter. 26.  
27.
12. 28. [*A Fast* in memory of *Rabbi Simeon's* having driven the *Saducees* out of the *Sanhedrim*, where they had the upper hand, in the time of *Alexander Jannæus*; and his having introduc'd the *Pharisees* in their room. *Megil. Taanith* z.] 29.
- 13.
- 14.
- 15.
- 16.
17. THE lessons for this day were, from *Exod.* vi. 1. to *Exod.* x. 1. and from *Exek.* xxviii. 25. to *Exek.* xxx. 1.
- 18.
- 19.

---

SHEVET, or SHEBET, or SHEBAT.

THE FIFTH MONTH      THE ELEVENTH MONTH  
of the Civil year.      of the Ecclesiastical year.

It has thirty days.

*It answers to our January and February.*

1. THE *New-moon*. In this month the *Jews* began to reckon the *Years of the trees*, which

y 2 Kings xxv.

z Calmet's Calendar.

- they planted, whose fruit was not to be eaten, till after they had been planted three years<sup>a</sup>.
2. [A Rejoicing for the death of *Alexander Jannæus*. *Megil.*<sup>b</sup>]
3. Now is read from *Exodus* xiii. 17. to *Exod.* xviii. 1. and from *Judg.* iv. 4. to *Judg.* vi. 1.
4. [A Fast in memory of the death of the elders who succeeded *Joshua*, *Judg.* ii. 10<sup>c</sup>.]
- 5.
- 6.
- 7.
8. A fast, because on this day died the just men who lived in the days of *Joshua*<sup>d</sup>.
- 9.
10. THE lessons were, from *Exod.* xviii. 1. to *Exod.* xxi. 1. and the whole sixth chapter of *Isaiab.*
- 11.
- 12.
- 13.
- 14.
- 15.
- 16.
17. THE lessons for this day were, from *Exod.* xxi. 1. to *Exod.* xxv. 1. and *Jer.* xxxiv, from v. 8. to the end of the chapter.
- 18.
- 19.
- 20.
- 21.
- 22.
23. A Fast in memory of the insurrection of the other tribes against that of *Benjamin*, on account of the death of the *Levite's* wife<sup>e</sup>.
- 24.
- 25.
26. Now is read, from *Exod.* xxv. 1. to *Exod.* xxvii. 20. and from *1 Sam.* v. 12. to *1 Sam.* vi. 14.
- 27.
- 28.
29. Now is read, from *Exod.* xxvii. 20. to *Exod.* xxx. 11. and *Ezek.* xliii. from the 10th verse to the end of the chapter.
- 30.

<sup>a</sup> Calmet fixes the beginning of this year of trees, to the 15th day of this month. *Ibid.* <sup>b</sup> *Ibid.* <sup>c</sup> *Ibid.* <sup>d</sup> *Judg.* ii. 10. <sup>e</sup> *Judg.* xx.



A D A R.

THE SIXTH MONTH  
of the Civil year.

THE TWELFTH MONTH  
of the Ecclesiastical year.

It has but twenty-nine days.

*It answers to our February and March.*

1. *The New Moon*, *Genebrard* places the first fruits on this day.

*Exod.* xxxviii. 21. and from 1 *Sam.* xvii. 13. to 1 *Sam.* xvii. 26. <sup>2</sup>.

2.  
3. The lessons for this day were, from *Exod.* xxx. 11. to *Exod.* xxxv. 1. and from 1 *Sam.* xviii. 1. to 1 *Sam.* xviii. 39.

13. *A Festival*, on account of the death of *Nicanor* <sup>a</sup>. *Gen.* places the *Fast of Esther* <sup>b</sup> on this day.

4.  
5.  
6.  
7. *A Fast*, on account of the death of *Moses* the Lawgiver of the *Jews* <sup>y</sup>.

14. *Purim the first*, or the *Little Feast of Lots* <sup>c</sup>.

8.  
9. *A Fast*. The schools of *Schammai* and *Hillel* began to be divided.

15. *Purim the second*, or the *Great Feast of Lots* <sup>d</sup>. These three days were called, *the days of Mordecai* <sup>e</sup>. In the treatise in *the Talmud* called *Shekalim*, it is said, that the receivers of the half shekel, which every *Jew* paid to the temple, collected it on the 15th of the month *Adar*, in the cities, and on

10.  
11.  
12. The lessons are from *Exod.* xxxv. 1. to

<sup>y</sup> Deut. xxxiv. 5, 6. <sup>z</sup> This day is also a Feast in memory of the death of *Hollianus* and *Pipus*, two proselytes and brothers, who chose rather to dye, than violate the Law. Selden, l. 3. c. 13. de Syned. ex Megill. Taanith. Calmet's Calend.

<sup>a</sup> 2 Mac. xv. 37.

<sup>b</sup> Est. iv. 16.

<sup>c</sup> Est. ix. 17.

<sup>d</sup> Ibid. v. 18. <sup>e</sup> See Prid. Con. P. 1. B. 5. Under the year 452.

- the 25th in the Temple. *Meg. Taani* 3.]
- The Dedication of the temple of *Zorobabel* <sup>f</sup> was made in this month, but the day is not known.
16. 21.
17. 22.
18. Now is read, from *Exod.* xxxviii. 21. to the end of the book; and from *1 Sam.* vii. 50. to *1 Sam.* viii. 21. 23.
19. 24.
20. [*A Fast*, in memory of the rain obtained of God, by one *Onias Hammagel*, in a time of great dearth, 25. The lessons were, the five first chapters of *Leviticus*; and from *Isa.* xliii. 21. to *Isa.* xliv. 24. 26.
21. 27.
22. [*A Feast*. The Grecian edict which forbade the Jews the use of circumcision recalled. *Meg. Taan.* and *Gemar. ad tit. Thainith. c. 2.* <sup>h</sup>] 28.
23. 29.

## THE INTERCALARY MONTH

*Was inserted here, when the year was to consist of thirteen lunar months; and the month so added, was called Ve-adar, that is, The second Adar.*

## A B I B, or N I S A N.

THE SEVENTH MONTH of the Civil year. THE FIRST MONTH of the Ecclesiastical year.

It has thirty days.

*It answers to our March and April.*

1. *The New-moon.* A Fast on account of the death of the children of *Aaron* <sup>i</sup>. 2.
3. The lessons were, from *Lev.* vi. 1. to *Lev.* ix. 1. and from

<sup>f</sup> *Ez.* vi. 16. <sup>g</sup> *Calm. Calend.* <sup>h</sup> *Ibid.* <sup>i</sup> *Levit.* x. 1. *Jer.*



*Jer.* vii. 21. to *Jer.*  
viii. 4.

4.  
5.  
6.  
7.  
8.  
9.

10. *A Fast*, on account  
of the death of *Mi-*  
*riam*<sup>k</sup>. On this day  
every one provided  
himself with a lamb  
against the four-  
teenth.

11.  
12. The lessons were,  
from *Lev.* ix. 1. to  
*Lev.* xii. 1. and from  
*2 Sam.* vi. 1. to *2 Sam.*  
vii. 17.

13.  
14. *The Passover.* The  
*Jews* now burn all  
the leavened bread  
they have in their  
houses.

15. *The Feast of unlea-*  
*vened bread.*

16. *The morrow after*  
*the Feast of the Pas-*  
*sover.* On this second  
day, the *Jews* offer  
up to God *the Omer*,  
that is, the sheaf of  
the new barley-har-

vest, which was cut  
and carried into the  
temple with ceremo-  
ny. The fifty days  
of *Pentecost* were  
reckoned from this  
day.

17.

18.

19. The lessons were,  
from *Lev.* xii. 1. to  
*Lev.* xiv. 1. and from  
*2 Sam.* iv. 42. to  
*2 Sam.* v. 20.

20.

21. *The last day of the*  
*Feast of unleavened*  
*bread.*

22.

23.

24.

25.

26. *A Fast* for the death  
of *Joshua*<sup>1</sup>.

27. The lessons were  
from *Lev.* xiv. 1. to  
*Lev.* xvi. 1. and *2 Sam.*  
vii. 3. to the end of  
the chapter.

28.

29. *Genebrard* observes,  
that the *Jews* in this  
month pray'd for *The*  
*Spring-rain*, or *The*  
*latter-rain*; which  
was seasonable for

<sup>k</sup> Numb. xx. 1.

<sup>1</sup> Josh. xxiv. 29.

their harvest<sup>m</sup>. This is that rain which the *Hebrews* call *Malkosh*, that is, the rain which prepares for the harvest, and makes the grain swell. I believe there was no time appointed for asking it, but every one was

left at liberty to do it, when he thought it necessary. The *Jews* say, it was about the month of *May*, but no particular time is mentioned for it, either in *Deuteronomy*, or *Zechariah*.

30.

## I Y A R.

The EIGHTH MONTH  
of the Civil year.

THE SECOND MONTH  
of the Ecclesiastical year.

It has but twenty-nine days.

*It answers to our April and May.*

1. *The New-moon.*
- 2.
3. THE lessons were, from *Lev.* xvi. 1. to *Lev.* xix. 1. and 17 verses of *Ezekiel* the xxiiid.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
10. *A Fast* for the death of *Eli*, and the taking of the ark<sup>n</sup>.

11. THE lessons were, from *Lev.* xix. 1. to *Lev.* xx. 1. and from *Amos* ix. 7. to the end; or else from *Ezek.* xx. 2. to *Ezek.* xxi. 21.

12.

13.

14. *The second Passover*<sup>o</sup>, in favour of those, who could not, or were not suffered to celebrate *The Passover*, the last month.

15.

<sup>m</sup> Deut. xi. 14. Zech. x. 1.  
<sup>o</sup> Num. ix. 10, 11.

<sup>n</sup> 1 Sam. iv. 18.



- |                                 |                               |
|---------------------------------|-------------------------------|
| 16.                             | 24.                           |
| 17.                             | 25.                           |
| 18.                             | 26. THE lessons were,         |
| 19. THE lessons were,           | from <i>Lev.</i> xxv. 1. to   |
| from <i>Lev.</i> xxi. 1. to     | <i>Lev.</i> xxvi. 3. and      |
| <i>Lev.</i> xxv. 1. and from    | from <i>Jer.</i> xxxii. 6. to |
| <i>Ezek.</i> iv. 15. to the     | <i>Jer.</i> xxxii. 28.        |
| end of the chapter.             | 27.                           |
| 20.                             | 28. A Fast for the death      |
| 21.                             | of <i>Samuel</i> , who was    |
| 22.                             | lamented by all the           |
| 23. A Feast. <i>Simon</i> takes | people P.                     |
| <i>Gaza</i> , according to      | 29.                           |
| <i>Scaliger</i> .               |                               |

S I V A N, or S I U V A N.

THE NINTH MONTH  
of the Civil year.

THE THIRD MONTH  
of the Ecclesiastical year.

It has thirty days.

*It answers to our May and June.*

- |                               |                                   |
|-------------------------------|-----------------------------------|
| 1. The New-moon.              | weeks after The mor-              |
| 2.                            | row after the Feast of            |
| 3. THE lessons were,          | the Passover.                     |
| from <i>Lev.</i> xxvi. 3. to  | 7.                                |
| the end of the book;          | 8.                                |
| and from <i>Jer.</i> xvi. 19. | 9.                                |
| to <i>Jer.</i> xvii. 15.      | 10. Numbers is begun              |
| 4.                            | and read to <i>ch.</i> iv.        |
| 5.                            | v. 21. and from <i>Ho-</i>        |
| 6. The Feast of Pentecost,    | <i>sea</i> i. 10. to <i>Hosea</i> |
| which is also called          | ii. 21.                           |
| The Feast of Weeks, be-       | 11.                               |
| cause it fell just seven      | 12.                               |

P I Sam. xxv. 1.

M. 4

13. Gene-

13. *Genebrard* says, that this day was a great solemnity, but he is mistaken. *The Feast of Pentecost* had no *Octave*, because it was looked on as *The close* of the feast of *The Passover*.
- 14.
15. [*A Feast*, in memory of the victories of the *Maccabees*, over the *Bethsurites*, 1 *Mac.* v. 52. *Megil. Taan* 9.]
- 16.
17. [*A Feast* for the taking of *Cæsarea* by the *Asmoneans*, *Meg. Taan*.<sup>r</sup>]
- 18.
19. THE lessons were, from *Num.* iv. 21. to *Num.* viii. 1. and from *Judg.* ii. 2. to the end of the chapter.
- 20.
- 21.
- 22.
23. *A Fast*, because *Jero-boam* forbad the ten tribes (which obey'd him) to carry up their first fruits to *Jerusalem*.<sup>f</sup>
- 24.
25. *A Fast*, on account of the murder of the *Rabbins*, *Simon* the son of *Gamaliel*, *Ish-mael* the son of *Elisha*, and *Ananias The Sagan*, that is, the the High-priest's Vicar.
26. THE lessons were, from *Num.* viii. 1. to *Num.* xiii. 1. and from *Zech.* ii. 10. to *Zech.* iv. 8.
27. *A Fast*, because *Rabbi Hanina*, the son of *Tardion*, was burnt, and with him the book of the Law.
- 28.
- 29.
- 30.

<sup>r</sup> Calmet's *Calend.*

<sup>f</sup> Ibid.

<sup>f</sup> 1 Kings xii. 27.



TAMMUS, or TAMUS, or TAMUZ.

THE TENTH MONTH  
*of the Civil year.*

THE FOURTH MONTH.  
*of the Ecclesiastical year.*

It has but twenty-nine days.

*It answers to our June and July.*

1. THE *New-moon.*

15.

2.

16.

3. THE lessons were,  
from *Num.* xiii. 1. to  
*Num.* xvi. 1. and the  
i<sup>id</sup> chapter of *Jo-*  
*shua.*

17. *The Fast of the fourth*  
*month,* because the  
tables of the Law were  
broken <sup>v</sup>, the perpe-  
tual sacrifice ceased,  
*Epistemon* burned the  
law, and set up an  
idol in the Temple <sup>w</sup>.

4.

5.

6.

7.

8.

9.

10. THE lessons were,  
from *Num.* xvi. 1. to  
*Num.* xix. 1. and  
from 1 *Sam.* xi. 14.  
to 1 *Sam.* xii. 23.

19. THE lessons were,  
from *Num.* xix. 1. to  
*Num.* xxii. 2. and the  
x<sup>ith</sup>. chapter of *Judg.*  
to the 34<sup>th</sup> verse.

20.

21.

22.

23.

24.

25.

11.

12.

13.

14. [*A Feast,* for the  
abolition of a pernicious  
book of the  
*Sadducees,* against the  
oral Law and Tradition.  
*Megil Taan<sup>t</sup>.*]

26. THE lessons were,  
from *Num.* xxii. 2. to  
*Num.* xxv. 10. and  
from *Mic.* v. 7. to  
*Mic.* vi. 9.

27.

<sup>t</sup> Calmet's *Calend.*

<sup>v</sup> Exod. xxxii. 19.

<sup>w</sup> See Prid.

Con. P. 1. B. 1. under the year 588.

28.

29. THE lessons were,  
from *Num.* xxv. 10.  
to *Num.* xxx. 2. and

from 1 *Sam.* xviii. 46.  
to the end of the chap-  
ter.

## A B.

THE ELEVENTH MONTH  
of the Civil year.

THE FIFTH MONTH  
of the Ecclesiastical year.

It has thirty days.

*It answers to our July and August.*

1. *The New-moon. A Fast*, on account of the death of *Aaron* the High-priest <sup>x</sup>.

the time of *Moses*, that none of those who came out of *Egypt*, should enter into the land of promise <sup>y</sup>.

2.

3. THE lessons were,  
from *Num.* xxx. 2. to  
*Num.* xxxiii. 1. and  
from *Jer.* i. 1. to *Jer.*  
ii. 4.

10.

11.

12. THE book of *Num-*  
*bers* is now finished;  
and from *Jer.* ii. 4. to  
*Jer.* ii. 29. is also  
read.

4.

5.

6.

13.

7.

14.

8.

15.

9.

16.

17.

<sup>x</sup> *Num.* xxxiii. 38.

<sup>y</sup> *Num.* xiv. 29, 31.



19. *Deuteronomy* is begun and read from i. 1. to iii. 23. and the 1st chapter of *Isaiab*, to verse 28.
20. *Selden* pretends, that this was the day, that all the wood, which was wanted in the temple, was brought into it. But others believe, that this was done in the next month.
21. *Selden* pretends, that this was the day, that all the wood, which was wanted in the temple, was brought into it. But others believe, that this was done in the next month.
- 22.
- 23.
24. [*A Feast*, for the *Maccabees* having abolished that law of the *Sadducees*, whereby sons and daughters inherited alike. *Megil. Taan* <sup>2</sup>.]
- 25.
- 26.
- 27.
28. THE lessons were, from *Deut.* iii. 23. to *Deut.* vii. 12. and *Isa.* xl. to verse 27.
- 29.
- 30.

E L U L.

THE TWELFTH MONTH  
of the Civil year.

THE SIXTH MONTH.  
of the Ecclesiastical year.

It has but twenty-nine days.

*It answers to our August and September.*

1. *The New-moon.*
- 2.
3. THE lessons were, from *Deut.* vii. 12. to *Deut.* xi. 26. and from *Isa.* xlix. 14. to *Isa.* li. 4.
- 4.
- 5.
- 6.
7. [*The Dedication of the walls of Jerusalem*, by *Nehemiah* <sup>a</sup>. *Megill. Selden* <sup>b</sup>.]
- 8.
- 9.
- 10.
- 11.

<sup>2</sup> Calmet's *Calend.*

<sup>a</sup> 2 *Esd.* xii. 27.

<sup>b</sup> Calmet's

12. THE lessons were from *Deut.* xi. 26. to *Deut.* xvi. 18. and from *Isa.* liv. 11. to *Isa.* lv. 4. of the wicked and incorrigible *Israelites.* *Megil. Taan. c.*]
13. 23.
14. 24.
15. 25.
16. 26.
17. A Fast, because of the death of the spies, who brought up the evil report of the land of promise <sup>c</sup>. 27.
18. 28. THE lessons were, from *Deut.* xxi. 10. to *Deut.* xxvi. 1. and *Isa.* liv. to verse 11.
19. 29. THIS is the last day of the month, on which the *Jews* reckoned up the beasts that had been born, the tenths of which belonged to God. They chose this day to do it in, because the first day of the month *Tisri*, was a Festival, and therefore they could not tythe a flock on that day.
20. THE lessons were, from *Deut.* xvi. 18. to *Deut.* xxi. 10. and from *Isa.* li. 12. to *Isa.* lii. 13.
21. A Festival, whereon the wood was carried into the temple <sup>d</sup>.
22. [A Feast, in memory of the punishment

<sup>c</sup> Num. xiv. 36, 37.  
*Calend.*

<sup>d</sup> Neh. x. 34

<sup>e</sup> Calmet's

The end of the *Jewish* Calendar.

CHAP.



## C H A P. VI.

*Of the Festivals of the Jews.*

**A**FTER having set down in the *Jewish* calendar, what days the *Jewish* Festivals fell upon, it is proper here, to relate the manner in which they were solemnized. They were of three sorts, either I. such as were celebrated but once in a certain number of years; or II. *Common* ones, which returned often in the same year; or III. *Annual* ones.

I. AMONG the former, I first place *The sabbatical*, or every seventh, year, which was indeed a sort of continual Feast. The earth (as has been often observed) was then not tilled; and whatever it produced of it self, was given to the poor, and to the wild beasts; and no one could then force another to pay his debts<sup>f</sup>. And,

2dly, THE year of *Jubilee* has yet a better claim to the being reckoned among the solemn Festivals of the *Jews*; it was even the most acceptable of them all; since on it, the slaves recovered their liberty, and alienated estates returned to their ancient owners. And nothing could be wiser than this law: it preserv'd the ancient division of the tribes; it suppress'd the greediness of heaping up money; it prevented the poor from sinking into misery; and it caus'd the lands to be cultivated with the more care. To which we may add, that the year of *Jubilee* was a type of that salutary time, when JESUS CHRIST returning into heaven, opened a way to it for mankind, that he might there reinstate them in those possessions, and that liberty, which sin had deprived them of. And it must here be observed, that the precise time of setting slaves at liberty,

<sup>f</sup> Exod. xxiii. Levit. xxv.

was not till the tenth day of the month *Tisri*. During the nine preceding days, the *Jews* put flowers and garlands upon their heads, and thought of nothing but diversions. But on the tenth, which is the Feast of *Expiation*, *The great Sanhedrim* made the air resound with the sound of trumpets; upon the blowing of which, the slaves were immediately made free, and every one re-enter'd upon the possession of his estate. All which was preceded by the offering up of a mystical sacrifice, of which we shall speak presently; and which very naturally points out to us, that our liberty is not recover'd, neither is heaven again open'd to us, but only by the price of the blood of JESUS CHRIST. But to return to the *Jewish Festivals*.

The manner in which the Jews kept the Sabbath.

II. THE most Common of them, and the first, and that which is most expressly commanded, is the *Sabbath*. Concerning which, we have already explain'd, what this word signifies; when the *Sabbath* both begun, and ended; and what preparations were made for it, on its eve. To which I shall only add, that every *Jew* lighted a candle, the moment the sun set, that he might use it the next day. And for fear any *Jew* should be surprized at work, by the beginning of the *Sabbath*, its beginning was declared to the people by sound of trumpet, at several different hours. The first time was at the ninth hour, or our three in the afternoon, and then they left off working in the country; the second, was some time after, and this moment all the workmen in the city left off working, and shut up their shops; and the last was, when the sun was ready to set, and then they lighted up the lamps. We shall speak in another place of the exactness, or rather of the superstitions, of the *Jews* in keeping the *Sabbath*, whereon they continu'd in perfect rest;



but nevertheless it was lawful for them to go out of the city, provided they did not go farther than two thousand cubits, which was therefore called *a Sabbath-day's journey* <sup>g</sup>. Which custom was founded in this, that in their marches, after they came out of *Egypt*, the ark was at this distance from the tents of the *Israelites*; and they being therefore permitted to go, even on the *Sabbath-day*, to the Tabernacle to pray, they from thence inferred, that the taking of the same journey, though on any other account, could not be a breach of the sabbatical rest.

2dly, THE second common Festival of the *Jews*, *The New-moon*; of which we have already <sup>moons</sup> sufficiently spoken. God did not expressly command that it should be solemnized as a festival; he only commanded that they should offer up a burnt sacrifice to him at the beginning of every month <sup>h</sup>: but this without doubt, was that which inspired the *Jews* with so much respect for these days, and made them so exact as we have observed them to have been, in discovering the *New-moons*.

III. AMONG the *Annual* Festivals of the *Jews*, *The Passover*: which was <sup>ver</sup> the most solemn was the *Passover*: which was celebrated on the fourteenth day of the month *Nisan*, between the two evenings; that is, between the time of the Sun's beginning to decline, and that of its setting. They then killed the lamb <sup>i</sup> in the Temple <sup>k</sup>, which was to be eaten in the former

<sup>g</sup> Acts i. 12. This was about one of our miles. Calmet's Dictionaire, under the word Sabbath. <sup>h</sup> Numb. xxviii. 11.

<sup>i</sup> Or Goat, the word *Sche* signifies either, Exod. xii. 5. De Tab. l. 7. c. 9. §. 1. <sup>k</sup> The area of the three courts of the Temple (besides the rooms and other places in it, where the Paschal Lamb might be offered up) contained above 435600 square cubits; so that there was room enough for above 500000 men to be in the Temple at the same time. And if the Jews divided themselves into three bodies,

former part of the succeeding night, which was the beginning of the fifteenth day. The word *Passover* comes from the *Hebrew Pesach*, which signifies *to pass over*; and this Festival was instituted in memory of the Angel's passing through the houses of the *Egyptians*, when he slew their first-born, and *passing over* those of the *Israelites*, whom God had commanded to stain the tops of their doors with the blood of the lamb, which they that day sacrificed. On the tenth day<sup>1</sup> of the first month called *Nisan*, they chose out a lamb, which they offered up on the fourteenth, *between the two evenings*, that is, as we speak, between twelve at noon, and six in the evening<sup>m</sup>. Before the building of the Temple, it was offered up only in the tabernacle; and after the temple was built, it was forbidden to offer it up out of *Jerusalem*<sup>n</sup>: and this makes JESUS CHRIST, of whom this lamb was so expressed a figure, say of himself, that he could not be put to death, but at *Jerusalem*<sup>o</sup>. After they had sacrificed it, they ate it in *the night with bitter herbs*<sup>p</sup>, and could neither break a bone of it<sup>q</sup>, nor leave any of it remaining: which obliged them to assemble several of them together, and without these assemblies the *Paschal Lamb* could not be eaten. For seven days<sup>r</sup>, they ate no bread but such as was made without leaven; and these days

bodies, as is said, there must have been room enough for them all to have offered up this Sacrifice in the Temple only, and within the appointed time, De Taber. l. 7. c. 9. §. 4, 5.

<sup>1</sup> Exod. xii. 3, 6.

<sup>m</sup> See Page 34. Note b.

<sup>n</sup> 2 Chron. xxx. Deut. xvi. 5, 6.

<sup>o</sup> Matt. xvi. 21.

Luke xiii. 33. Or rather, the reason why our blessed Lord says he was to suffer there, was because The Great Sanhedrim, which alone had power to try Prophets, and sentence Men to death for false pretences to prophecy, sate no where but at Jerusalem.

<sup>p</sup> Ex. xii. 8.

<sup>q</sup> Ex. xii. 46. Jo. xix. 36.

<sup>r</sup> Exod. xii. 18, &c.



are therefore called *The days of unleavened bread*. And the *Jews* were particularly careful to remove all leaven out of their houses on this occasion. From whence it is, that St. *Paul*, when he would exhort *Christians* to cleanse themselves from every stain, that might render them unworthy of feeding on JESUS CHRIST, who is the true *Paschal Lamb*, commands them, *to purge out the old leaven*<sup>f</sup>. The scruples of the *Jews* on this occasion were carried to so great a height, that they searched every corner of their houses, to see whether the mice had not carried any pieces of leavened bread into them; and would not so much as pronounce the word *leaven*, for fear of polluting their minds with the idea of the bread: and it is probable that St. *Paul* likewise alludes to this custom, when in order to banish all impurity from us, he forbids us so much as *to mention the names*<sup>t</sup> of enormous crimes. And though the Law did not command unleavened bread to be eaten for more than seven days, and they were to begin on the fifteenth day of this month; yet the *Jews*, that they might be the more exact in fulfilling the law, always began to eat it on the fourteenth. On the thirteenth in the evening after sun-set, when the fourteenth begun, they searched their houses in order to remove all leavened bread out of them; and the next morning the father of the family burned a piece of bread, to shew that the days of unleavened bread were begun: and this is the reason why the fourteenth day passed for *the first day of unleavened bread*<sup>v</sup>, as I have shewn in my treatise of the *Passover*, where I examine all the practices of the *Jews* at large.

N

THE

<sup>f</sup> 1 Cor. v. 7.<sup>t</sup> Eph. v. 3.<sup>v</sup> So that there were in-

ed eight days of unleavened bread, for there were seven after the fourteenth

THE fifteenth day was the most famous of all the days of unleavened bread; all manner of work was on that day strictly forbidden. And the next day the *Jews* offered up in the Temple, the *First-fruits of the harvest*; so that this festival always fell in the month formerly called *Abib*, which word signifies *a green ear of corn*: And these *First-fruits* were called *Omer* or *Gomer*<sup>w</sup>, from a measure of that name. The *Greeks* give them the name of *σπῆυμα*, that is, *a sheaf*; which was always required to be so large, as to yield grain enough to fill the *Omer*. The law does not say of what sort of grain these *First-fruits* must be; but the *Jews* learned by tradition, that they must be of barley, because that is soonest ripe. And because even that was not always ripe at the *Passover*; it is therefore ordered in *Leviticus*<sup>x</sup>, that the grain be dried at the fire, that it might be thereby made fit for grinding and getting the meal from it. So that the Priests, to whom this office belonged, carried this sheaf into the Temple, and there beat out the grain and winnowed it, and caused it to be dried in a pan full of holes; and when they had ground it, they took as much of the meal of it as would fill *an Omer*, and dipped it in oyl (as they did all other cakes which were offered up in sacrifice) and put a *pinch* of incense to it; after which they turned themselves towards the East, lifted up the offering on high, waving it up and down, and then lastly carried it to the Altar, and there burned it: this was the manner of offering up *The First-fruits of the harvest*<sup>y</sup>. *l*

*fourteenth day of the month, which is called by St. Matthew (xxvi. 17.) by St. Luke (xxii. 7.) and by St. Mark (xiv. 12.) the first day of unleavened bread; for they all speak of the fourteenth. De Tab. l. 7. c. 9. §. 3.*

<sup>w</sup> Lev. xxiii. 10. *Hebrew.*

<sup>x</sup> ii. 14.

<sup>y</sup> *Maimonides in Tamidim, c. 7. Mishna in Menachoth c. 7. §. 4. and c. 10.*

was



was forbidden to begin the harvest, till this offering had been first made: and the *Jews* began on this very day to reckon their seven weeks, or nine and forty days <sup>z</sup>, of which every father of a family took care to keep a very exact account in his own house <sup>a</sup>. And for this purpose, he every day told his family, that it was precisely such or such a day of the forty nine, and such or such a day of such a week <sup>b</sup>. They, who were hindered by diseases or journies from keeping the *Passover* in the month *Nisan*, were obliged to keep it the fourteenth day of the next month; and if any uncircumcised or unclean person dared to eat of the *Paschal Lamb*, God punished his sacrilege with a sudden death. And the same miracle was wrought in the primitive Church upon those who prophaned the holy Eucharist\*, as we learn from St. *Paul*, when he says, *For this reason, many are weak and sickly among you, and many sleep* <sup>c</sup>.

2dly, **FIFTY** days after the *Passover*, that is <sup>The feast</sup> to say, on the sixth day of the month *Sivan*, fell <sup>of Pentecost.</sup> the feast of *Pentecost*, whose name <sup>d</sup> points out the number of days which preceded it. The *Hebrews* gave it another name <sup>e</sup>, which in their language signifies, *The Close*, or *The Conclusion*; because this feast was looked on as *the close* of that of the *Passover*. Both which festivals do yet sub-

<sup>z</sup> Lev. xxiii. 15, 16.

<sup>a</sup> Seder *Hasephira*. Buxtorf Synagog. Judaica, c. 20.

<sup>b</sup> And this reckoning of theirs explains what is meant by the *σάββατον δευτερόπρωτον* (the second Sabbath after the first) Luke vi. 1. That is, the first Sabbath after the second day of unleavened bread, when the Jews began to reckon these fifty days: *πρώτον ἀπὸ δευτέρας ἡμέρας*, viz, in this computation, or *δευτερόπρωτον*, which was therefore the first Sabbath after the sixteenth day of *Nisan*. De Tab. l. 7. c. 10. §. 3. Calmet's Dict. &c. De la Bible, under the word *Sabbat*.

\* Not by being unclean, but by behaving themselves irreverently at it.

<sup>c</sup> 1 Cor. xi. 30.

<sup>d</sup> Πεντηκοστή.

<sup>e</sup> עֲצָרָה Azareth.

first in the Church, and it may be laid with reason of our *Pentecost*, on which the HOLY GHOST came down upon the Apostles, that it was the true *conclusion* of the *Passover*, in which JESUS CHRIST was offered up; since it was on that very day that the plentiful *harvest* of *Christians*, which the apostles were going to gather, was brought to its maturity. Besides which, we may likewise observe another mystery in this festival. The law was given on mount *Sinai*, on the sixth day of the month *Sivan*, that is to say, the fifteenth day after the *Israelites* came out of *Egypt*, and after the celebration of the first *Passover*; and the HOLY GHOST was pleased to display his influences on the same day; because he engraves that law upon the heart, which *Moses* gave the *Jews* engraven only upon stone. The feast of *Pentecost* was called *The feast of the harvest* <sup>f</sup>. On it, they were commanded to offer up two cakes made of new wheat, which was *The First-fruits of the bread* <sup>g</sup>: they were made of leaven, and therefore the High-priest had one of them to himself, and the other was divided among the priests; and they were not carried up to the altar, because all leaven was absolutely banished from it.

The feast  
of Trum-  
pets.

3dly, THE third *Annual* festival of the *Jews* is that of *Trumpets*, which was kept on the first day of the seventh month, which was called *Tisri*, and was the beginning of the *civil* year of the *Jews*. It was called *The feast of Trumpets*, because, though other festivals were ushered in by the sound of trumpets as well as this, yet this was introduced with a greater solemnity of that kind, than usual. God commanded it to be solemnized by a cessation from all work, and by a particu-

<sup>f</sup> Exod. xxiii. 16.

<sup>g</sup> Lev. xxiii. 17.



lar burnt-offering, which he appointed for that day<sup>h</sup>.

4thly, NINE days after this, was celebrated *The Feast* the great *Fast*, or *Feast of Expiation*. The *Jews* of Expiation. now afflicted their Souls<sup>i</sup>, as the Scripture speaks, and ate nothing all the day; and it is of this feast that we are to understand that passage in the *Acts*, where St. *Luke* says, that St. *Paul* comforted those who were with him in the ship, when sailing was become dangerous, because the *Fast* was already past<sup>k</sup>: For tempests are very frequent about the end of *September*, which is the time when this feast falls, and this was much about the time that St. *Paul* took his voyage to *Rome*. This feast was likewise called *The Feast of Expiation*, from the solemn sacrifice<sup>l</sup> which was offered up this day. The High-priest bought a young bullock, and the people two he-goats, over which he made a publick confession in the presence of God, both of all his own sins, and of all the sins of the people. When this was done, lots were cast upon the two goats, to know which of them was to be sacrificed, and which to be driven into the wilderness: and to the head of the former, and the neck of the latter, was tied a piece of red stuff, which was in the shape of a tongue. The High-priest sacrificed the bullock, and one of the he-goats for a sin-offering; and mixing the blood of these two victims together, went into the *Temple* properly so called, and sprinkled it upon the altar of incense,

<sup>h</sup> Lev. xxiii. 24, 25. Num. xxix. 1--6. The lxxxi. Psalm was probably designed for this solemnity; for the title to it, which we now read גִּתִּיתִּי Gittith (and which some will have to signify an instrument of musick) was read by the lxxii. גִּתִּיתִּי Gittith, i. e. winepresses; and they therefore render it זֶמֶר לְאֻבָּיִם ληνών, for the winepresses; that is, for the time of the vintages, which was the time in which this feast was celebrated, De Tab. l. 7. c. 11. §. 1.

<sup>i</sup> Lev. xxiii. 27--30. Num. xxix. 7--11.

<sup>k</sup> Acts xxvii. 9.

<sup>l</sup> Lev. xvi.

and the veil which was before the *Holy of Holies*. And on this day, he likewise went into the *Holy of Holies*, which he was not permitted to do on any other day in the year<sup>m</sup>, and carried the censor in his hand, the smoke of which hindered him from having a clear and distinct sight of the ark of the Lord. The other goat, which was not sacrificed, and which the High-priest had laden with all the sins of the people, was driven into the wilderness, and thrown down from the top of some mountain; and it was therefore by the Hebrews called *Azazel*, which signifies *an emissary, or scape-goat*, from the word [*Az*] which signifies *a goat*, and *Azal* which signifies *to separate*<sup>n</sup>. Which expiation is an admirable representation of that which was made on mount *Calvary* by JESUS CHRIST; who took upon himself the sins of the world, was condemned to death by the Priests in the temple, was carried out of *Jerusalem*, and crucified upon mount *Golgotha*; and there, by his own blood, opened for us an entrance into heaven, where he now lives, and is ever interceding for us.

The Feast  
of Taber-  
nacles.

5thly, ON the fifteenth day of the same month was celebrated *The Feast of Tabernacles*, which the Greeks call *Scenopegia*. It lasted eight days, during which, the Jews dwelled under tents made of branches of trees. They pitched some of them upon the roofs of their houses, which in *Judea* were flat, and like terrasses; others, in their courts; and others, in publick places; and they were not suffered either to eat, or drink, or sleep, out of these tents. God had commanded that the Jews should, *on the first day, take in their hands the fruit of the most beautiful tree* (which is

<sup>m</sup> Heb. ix. 7.

<sup>n</sup> See Prid. Con. P. 2. B. 1. under the year 291. *Mischna in tract. Joma*, c. 4. 5. *Barnab. Epist.* and *De Tab.* l. 7. c. 11. §. 4.



understood to be meant of the citron-tree) and branches, of palm-trees laden with fruit, and of all other sorts of trees, and rejoice in his presence<sup>o</sup>: And therefore this feast was celebrated with universal joy. The *Hebrews* call it *Cbag*; which signifies *A day of rejoicing, a festival*, that is, a day which calls for a particular delight and joy. All cut down branches of palm-trees, willows, and myrtles, and tied them together with gold and silver strings, or with ribbons; and did not leave them all the day, but carried them with them, even into the synagogues; and kept them by them, all the Time they were at their prayers<sup>p</sup>. And on the other days of the feast, they carried them with them into the Temple, and walked round the altar, with them in their hands, singing *Hosannah*<sup>q</sup>. To this feast of the *Jews*, the vision in the *Revelations* refers, wherein St. *John* describes the saints, as walking round the throne of the Lamb, with palms in their hands<sup>r</sup>. The word *Hosannah*, which they sung about the altar, signifies, *O Lord save us*; and is found in the *cxviii*th Psalm v. 25: To which the *Vulgate* adds, *Solemnize the feast with branches, even unto the horns of the altar*<sup>t</sup>, that is, *You must walk round the altar with branches in your hands*: during which ceremony, the trumpets sounded on

<sup>o</sup> Lev. xxiii. 40. *Vulgate*. <sup>p</sup> The sacrifices to be offered up on this festival, are commanded. Num. xxix. 12--15. The manner of celebrating it, is described, Neh. viii. 14--18.

<sup>q</sup> As they did when our Saviour entered into Jerusalem, Matt. xxi. 8, 9. probably alluding thereby to this feast, as figurative of the coming of the Messiah. <sup>r</sup> Rev. vii. 9, 10.

<sup>t</sup> Psal. cxvii. 27. according to the *Vulgate*, but according to us, Psal. cxviii. 24. This verse, and the two preceding ones, make it probable, that this Psalm was designed for this solemnity. Leo of Modena thinks (*Ceremon. of the Jews*, Pt. 2. ch. 7) that all the Psalms entituled *Hallelujah* in the *Vulgate*. viz. cxiii--cxix. were sung on this occasion. See Calmet's *Dictionaire*, under the word *Tabernacles*.

all sides. On the seventh day of the feast, the *Jews* went seven times round the altar, and this was called *The great Hosannab*; but the ceremony at which they testified most joy, was that of pouring out the water, which was done in this manner. A Priest went to draw some water at the pool of *Siloam*, in a golden vessel, and brought it into the Temple; and at the time of the morning-sacrifice, whilst the members of the sacrifice were upon the altar, he went up to it, and poured this water, mixed with some wine, upon it; whilst the *Jews* were in the mean time singing hymns in the temple, and giving themselves up to joy and transport. And it was most especially in this feast of *Tabernacles*, that the true *Israelites* rejoiced in the hopes of the coming of the *Messiah*. The water which they poured out in this feast, was a symbol of those graces, the remembrance of which, overwhelmed them with joy. The *Rabbins* think that *Isaiab* alludes to this ceremony when he says, *Ye shall draw water with joy out of the wells of Salvation*<sup>v</sup>. And it is certain, that it was in allusion to this ceremony, that *JESUS CHRIST*, when he was in the temple, on one of the days of this festival, cried out<sup>w</sup>, *If any man thirst, let him come unto me, and drink*. The eighth day of this feast was as solemn as the first, and is called in the *Hebrew Azareth*<sup>x</sup>, which either signifies, that it was *the close of the feast*, or that all work was forbidden on this day, as well as on the first. But the name of *Collette* or *Contribution*, which the *Vulgate* gives it<sup>y</sup>, seems to imply, that the *Jews* assessed themselves on this day, in order to defray the expences of the

<sup>t</sup> Mischna in Tract. Succah. c. 4. De Taber. l. 7. c. 11. §. 5, 6.

<sup>v</sup> xii. 3. <sup>w</sup> John vii. 37. <sup>x</sup> Levit. xxiii. 36. *Hebrew*.

<sup>y</sup> Ibid. *Vulgate*.



temple. These three feasts, I mean, the *Pas-*  
*sover*, *Pentecost*, and that of *Tabernacles*, are the  
 greatest of any mentioned in the *Old Testament*;  
 and therefore the *Jews* were all obliged, by an  
 express commandment of the Law<sup>2</sup>, to come up  
 to *Jerusalem* at them, and there *present themselves*  
*before the Lord*. In the first of them they offered  
 up to God. *The First-fruits of the harvest*, before  
 it was begun; in the second, they offered the  
*First-fruits* of what had been gathered in the har-  
 vest; and the third was celebrated after the har-  
 vest, both of the floor, and the press, was ended;  
 that is, after both grains and fruits were gather-  
 ed in.

THUS much for the greater feasts; to which  
 I shall only add a word or two concerning the  
 lesser ones, and so conclude this chapter.

6thly, THAT of *Lots*, was celebrated two The Feast  
of Lots.  
 days together, namely, on the fourteenth and fif-  
 teenth days of the month *Adar*. It was not  
 commanded by the law; the *Jews* instituted it,  
 in memory of *Esther's* having obtained of *Aha-*  
*uerus*, a revocation of that edict which he had  
 given against the *Jews*, wherein he ordered them  
 all to be slain. Its name is taken from *Haman's*  
 having enquired *by lot*<sup>2</sup>, for the day which would  
 be most unlucky to the *Jews*. For what we call  
*Lots*, the *Persians* call *Purim*; and therefore the  
*Hebrews* gave the name of *Purim* to this feast.  
 The whole book of *Esther* was read upon it;  
 and as often as the children heard the name of  
*Haman* mentioned (who was the most cruel ene-  
 my the *Jews* ever had) they struck the benches  
 of the Synagogue with as much joy, as they  
 would have struck *Haman's* head, if it had been  
 before them. According to *Schikart*, the *Jews*

<sup>2</sup> Exod. xxiii. 17.

<sup>2</sup> Esth. iii. 7. ix. 20-----26.

formerly wrote the name of *Haman* upon a stone, and every time they pronounced this name, threw stones at it, till they had beaten it to pieces; and all the time they were about it, they sung; *Let his name be blotted out, let the name of this wicked man be cursed.* When the year had thirteen months, this feast was twice celebrated, both in the first, and second *Adar*. But in the manner that the modern *Jews* now celebrate their *Purim*, it is rather a carnival than a feast.

The Feast  
of Lights.

7thly, THOUGH the *Jews* had not four dedications of the temple marked down in the calendar for solemn feasts, yet they actually celebrated so many. The first was that of the temple built by *Solomon*, in the month *Tisri*; the second was that of the temple rebuilt by *Zorobabel*, in the month *Adar*<sup>b</sup>; the third was that of the altar rebuilt by *Judas Maccabæus*, on the twenty-fifth day of the month *Cisleu*<sup>c</sup>; (which was called *The Feast of Lights*, because on the first day of it, one lamp was lighted, on the second two, and so on, to the *Octave*<sup>d</sup> :) and the fourth was that of the temple of *Herod*, which *Josephus* says, was celebrated with very great solemnity.

BESIDES which, some authors do also put into the *Jewish* Calendar, 8thly, The Feast of the sacrifice of *Jephthah's* daughter<sup>e</sup>. 9thly, That of the sacred fire, which was miraculously re-kindled after the captivity<sup>f</sup>; 10thly, That of *Judith*, for having killed *Holofernes*<sup>g</sup>; and 11thly, That of the victory gained over *Nicanor*. And *Josephus*

<sup>b</sup> Ezra vi. 16.      <sup>c</sup> 1 Macc. iv. 56.

<sup>d</sup> It was called *The Feast of Lights*, because during it, the *Jews* illuminated their houses, by setting up candles at every man's door. And this Feast our Saviour honoured with his presence, though it was only of human institution, John x. 22. See. *Prid. Con. P. 2. B. 3.* under the year 165.

<sup>e</sup> Judg. xi. 39.      <sup>f</sup> 2 Macc. i. 18.      <sup>g</sup> Judith xiv. 31.



adds another to all these, which is, *12thly*, That of providing the wood for the temple. For the *Jews* had a fixed day, on which they cut down all the wood, which would be wanting for that year, to keep up the sacred fire, which the law forbade them ever suffering to go out.

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## C H A P. VII.

*Of the Sacrifices of the Jews : Their different kinds, and their different ceremonies : And*

*Of their Offerings, Gifts, First-fruits, and Tents.*

**M**EN, being universally indebted to God, <sup>Upon what the obligation to offer sacrifice is founded.</sup> for their lives, and all the good things they enjoy, are therefore obliged, by the laws of a just gratitude, to consecrate both the one and the other to him. But when the darkness of idolatry had *overspread the face of the whole earth*, it pleased God to choose out the *Hebrew* people, that he might receive those duties at their hands, which ought to have been equally paid him, by all the rest of mankind. And in doing this, he so tied up this people to his worship, as to regulate almost every thing in general, that concerned them, their houses, their habits, and their food, by the laws which he gave them. Of which laws, I shall speak more at large in another place, and confine my self here, to what relates to the sacrifices which were essential to their religion, and were the most important part of that worship, which the *Jews* paid to God.

What sa-  
crificing is.

The origin  
of Sacri-  
fices.

SACRIFICING is the offering up to God a living animal, whose blood is shed in adoration of his majesty, and in order to appease his wrath. All the different religions in the world agree in this point, and have had the same ideas of a sacrifice. Which uniformity of opinion is very surprizing; for whence could it be, that all people should thus universally agree, that the blood of an animal has these two great properties? or how could it come to pass, that the use of sacrifices should thus universally prevail among men? It is commonly said indeed, that this was a fond conceit, which owed its rise to the barbarity of the *Gentiles*; and some think, That, as to the *Jews*, they borrowed this custom from the *Egyptians*; and That, it pleased God to leave them to the worship they had seen in *Egypt*; He being content with barely reforming it. But can it be believed, that God would borrow the manner of his worship, from a people that was superstitious, and at enmity with him? no; the origin of sacrifices is to be dated much higher. It is derived from the patriarchs<sup>b</sup>; from *Abel*, from *Noah*, and from *Abraham*, who all offered sacrifices, which the Scripture testifies, were acceptable to God. We read in the fourth chapter of *Genesis*, that *Abel* offered up to God, *the first-fruits of his flock*. And if it be said, that this was not a bloody sacrifice, yet the same thing cannot be said of that of *Noah*; for he, as says the Scripture, *built an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar*<sup>i</sup>. And how often were the like sacrifices offered up by

<sup>b</sup> Probably from Adam himself, who was cloathed with the skins of beasts, which were most probably slain in sacrifice. Gen. iii. 21. De Tab. l. 3. c. 7. §. 1.

<sup>i</sup> Gen. viii. 20.

*Abraham,*



*Abraham*, who was upon the point of offering up his own son, and that by the express command of God himself? From whence it is therefore most probable, that the sacrifices of the heathen were but an imitation of the sacrifices of these holy Patriarchs; the devil, who is the ape of the Divinity, requiring the same honours to be paid him by his worshippers, as were paid to God himself by his. Besides, as all the nations of the earth are descended from *Noah*, they might derive the use of sacrifices from him.

NOR can we well understand the nature, and reasons of offering sacrifices, unless we attribute the beginning of it to the patriarchs. For a sacrifice is not a bare acknowledgment of the authority of God over the lives of men, and of the little want he has of any thing, as pointed out by the death and destruction of the victim: if so, it might be said, That the burning of sheaves of corn or trees, to the honour of God, would be a burnt-offering fit to be offered up to him; and That when we offer up an animal, it shews our power of taking away or preserving life; and consequently, That sacrifices would rather prove the sovereign authority of him who slays the victim, than of that God, to whom it is offered up. And therefore *Abel*, who was a wise and virtuous man, could never have imagined, that God required of him the flesh of animals, or the smell of burnt fat; nor would he ever have thought of offering it to him, if God had not himself commanded it, and both prescribed the manner in which he would have it done, and made known to him the reasons of it.

IT may be said, that all people had this idea of a sacrifice; they all pretended to substitute the soul of the beast, which is the blood, in the room of the criminal soul of the sinner. *The*

*law*

law of sacrifices, says Eusebius<sup>k</sup>, manifestly shews it; for it commands all those who offer sacrifices, to put their hand upon the head of the victims; and when they lead the animal to the Priest, they lead it by the head, as it were to substitute it thereby in the room of their own. And upon this is founded the law which forbids the eating of blood: which God himself explains very clearly in the reason he gives for this prohibition; For, says he, the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul<sup>l</sup>. And if then it be true, that God himself commanded the Patriarchs to offer sacrifices to him; and if he looked on the blood that was shed in them, as the essence of the sacrifice; who can doubt but that this was done, with a view to the blood of JESUS CHRIST, which He was one day to shed, for the redemption of the universe? Adam was no sooner fallen into sin, but God promised him one, who should make an atonement for his sin; and as this atonement was to be made by the blood of JESUS CHRIST, it pleased God, that the patriarchs, and afterwards his own people, should give types of this great sacrifice, in those of their victims: and from hence they drew all their virtue. *Whilst men*, says the same Eusebius, *had no victim that was more excellent, more precious, and more worthy of God, animals became the price and ransom of their souls. And their substituting these animals in their own room, bore indeed some affinity to their suffering themselves; in which sense it is, that all these ancient worshippers and friends of God, made use of them. The HOLY SPIRIT had*

<sup>k</sup> Demonst. Evang. lib. i. c. 10.

<sup>l</sup> Lev. xvii. 11.



*taught them, that there should one day come a victim, more venerable, more holy, and more worthy of God. He had likewise instructed them how to point him out to the world, by types, and shadows. And thus they became prophets, and were not ignorant of their having been chosen out to represent to mankind, the things which God resolved one day to accomplish.*

So that the first thing we must suppose, in order to explain the *Sacrifices* of the ancient law, is, that they were established only, that they might typify that sacrifice, which JESUS CHRIST was to offer up. Unless we are prepossessed with this truth, we can look on the tabernacle and temple of *Jerusalem*, only as slaughter-houses, whose victims, blood, and fat, are more proper to inspire men with distaste, than religion. And God himself testifies the distaste he had for this immolation of animals, as soon as the *Jews* came to consider and practise it, without a view to JESUS CHRIST. To what purpose, says he in *Isaiah*<sup>m</sup>, *is the multitude of your sacrifices unto me? I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.* But how then could God reject the sacrifices which he had himself commanded? Could that which pleased him at one time, displease him at another? no; we cannot charge him with such inconstancy. But we see by his reproaches, that when he commanded the sacrifices of the ancient law, he did it not, out of any desire to drink the blood of goats, or eat the flesh of bulls, as *David* speaks<sup>n</sup>; but only to typify thereby the great and precious sacrifice, which his son should one day offer up: and that, as soon as these sacrifices ceased to

*Whence the ancient sacrifices derived their virtue.*

<sup>m</sup> Isa. i. 11.

<sup>n</sup> Psal. l. 13.

be animated by this spirit (as those did which the carnal *Jews* offered up) they became insupportable to him.

FROM all which, it will now, I presume, be easily granted me, that *sacrifices* owed not their rise to idolatry, but to God; who is the author of them, and who ordained them to be figures of that sacrifice of JESUS CHRIST, without which, all this multitude of victims and ceremonies, would have been unworthy of God. And if we suppose this principle, we shall with ease enter into the sense and mysteries of the *Old Testament*, and be so far from being shocked at the great number of sacrifices, which we there meet with, as to admire to see how the different properties which were attributed to them, do all unite in the single sacrifice of JESUS CHRIST.

THE subject of the sacrifices of the old law, is too copious a one, to be here thoroughly treated of, nor is it indeed now necessary to do it. For since JESUS CHRIST has now sacrificed himself, and his sacrifice still continues to be commemorated in the church, we having had the thing that was pointed out by them, have no further occasion for those sacrifices of the ancient law, which were only the figures of it. The end of all religion, is sacrifice; and there was never any religion without it<sup>o</sup>.

As to that of animals, I shall speak of it only so far as is necessary to render those parts of Scripture, where they are mentioned, intelligible; and shall therefore here confine my self to the explaining, I. what these ancient sacrifices of animals were; II. how many sorts of animals were

<sup>o</sup> C'est JESUS CHRIST que nous offrons a son pere a l'Autel, sacrifice qui n'est pas different de celui qu'il a offert lui meme sur la croix. C'en est une continuation. C'est ce sacrifice non sanglant qui nous doit occuper.



used in them; III. what the manner of offering them was; IV. what ceremonies attended it; V. who was the minister; VI. what the place, and VII. what the time, for offering them; VIII. how many sorts of them there were; and IX. what was the manner of partaking of them. All which I shall endeavour to do, in a very few words.

I. SACRIFICING is the offering up an animal to God, in order thereby to acknowledge his supreme Majesty, expiate sin, and appease the divine justice. Man by sin merited death; and in order therefore to satisfy in some measure the justice of God, he substituted animals in his own room; whose blood nevertheless would have had no force in blotting out sin, had it not been a type of the precious blood which JESUS CHRIST has since poured out for us on the cross, and by which he has reconciled us to his Father. So that, by the death which the victims suffered, and by the fire which consumed them, were represented to sinners, the two punishments which sin had deserved, namely death, and eternal fire; and sacrifices were at the same time, both marks of repentance, and pledges of a reconciliation. And as to the *Jews*, they were likewise publick testimonies of their gratitude to God, to whose liberality they thereby shewed themselves to be indebted, both for their lives, and every other good thing that they enjoyed.

II. THERE were but five sorts of animals, which could be offered up in sacrifice, and these were oxen, sheep, goats, turtle-doves, and pigeons; which are indeed the most innocent, the most common, and the most proper animals in the world, for the nourishment of men. And among these, great care was taken in the choice of such, as were designed for victims; for the

*Sacrificing  
what.*

*The kinds  
of animals.  
which were  
offered in  
sacrifice.*

least defect, that could be discovered in them, made them unworthy of God. *If the beast be blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord.*<sup>p</sup>

*The defects  
which  
made a  
victim  
unclean.*

*Maimonides*, in his treatise on this subject<sup>q</sup>, gives us a long enumeration of all the defects which pollute an animal. He reckons up fifty which are common to beasts and men; and three and twenty which are peculiar to beasts only; and gives us a sort of anatomical account of the parts, in which they are found. And what then is this great purity which God required in the choice of his victims, but another proof, that they were only designed to be the figures of JESUS CHRIST, whose innocence was to be perfect, and the holiness of his sacrifice infinite?

*The man-  
ner of pre-  
senting a  
victim.*

III. HE, who offered sacrifice, led up the victim before the altar; laid both his hands, according to *Maimonides*<sup>r</sup>, but only one, according to other Rabbins, upon the head of it<sup>s</sup>, upon which he leaned with all his strength; and while the sacrifice was offering up, said some particular prayers. If several offered the same victim, they put their hands upon his head one after another. Which imposition of hands upon the animal, which they were just going to sacrifice, was to shew, That they loaded him with their iniquities, and That they had deserved the death which he was going to suffer. And hereby the victims of the *Old Testament*, were again the types of JESUS CHRIST, who was to be laden with all the sins of men; and were likewise the symbols of repentance. For which reason, *Maimonides* adds<sup>t</sup>

<sup>p</sup> Lev. xxii. 22.  
sacrificii, c. iii. n. 13.

<sup>q</sup> De ratione sacrif.  
<sup>s</sup> Lev. i. 4.

<sup>r</sup> De ratione  
<sup>t</sup> Ibid.



concerning the sin-offering, That if he who offered it did not repent, and make a publick confession of his sins, he was not cleans'd by it.

IV. THE manner of killing the animal was this. The sacrificers cut thro' the throat and windpipe at one stroke; and caught the blood in a bason, which they kept perpetually stirring about, lest it should coagulate, before it had been sprinkled upon the veil, or the altar, or other things, according to the nature of the sacrifice<sup>v</sup>. What blood remained after these sprinklings, was poured out at the foot of the altar, either all at once, or at different times, according to the kind of the sacrifice that was offered. There was round the altar, as has been observed, a sort of trench, into which the blood fell, and from whence it was convey'd, by subterraneous channels, into the brook *Cedron*; and this altar, which was raised very high, was a representation of the cross, to which JESUS CHRIST was fixed, and which he washed with his precious blood. After these aspersions, they skinned the victim, and cut it in pieces, and carried up the parts of it to the altar in great pomp, by the little hill, or ascent to it, of which we have spoken. The Priests as they went up, lifted up that part of the victim which they carried, towards the four parts of the world, almost in the same manner, as [the *Romanists*] do in their benedictions<sup>w</sup>. Either the whole victim, or some parts of it only (according to the different sorts of sacrifices) were burnt upon the altar, where the Priests maintained a fire always burning.

As they went up to the altar, they salted the victim; for the law forbade the presenting any

<sup>v</sup> Lev. iv. 5----7.

<sup>w</sup> See De Tabern. l. 7: c. 7. §. 1. Maimon. De ratione sacrificii, c. vi. n. 18.

there, which was not salted: and the sacrifices were always attended with *libations*, which were a mixture of wine and flour. Sometimes they offered cakes made of the finest flour, and oil, and incense, which were baked in a pan, or upon a gridiron; and at other times, such, as were only made of parched wheat. One half of these cakes was burnt, and the other half belonged to the Priests. And all this which I have mentioned, the victim, the wine, the oil, and the cake, is all expressed in the single word *Corbanoth*, that is, *Gifts offered to God*; and were all either to be consumed, killed, burned, or poured out, with the ceremonies which the law prescribes, or else to be reserved for sacred banquets. Nevertheless, the victims and cakes have different names among the *Hebrews*; they call the former *Zebachim*, that is, *Sacrifices*, and the latter *Mincha*, that is, *Offerings*. And the cakes which were made of the flour of wheat, or barley, and wine, were called *Cakes of Libation*. All those that were offered at the altar, must first have had some oil poured upon them; and incense must likewise have first been put to them, as is expressly commanded in *Leviticus* \*. Salt was likewise put in all these cakes; and this is what *Virgil* therefore calls *Salsas fruges*: for the Heathen had all these ceremonies. The cakes that were offered were burnt upon the altar, and the wine poured out at the foot of it: but it was not lawful to put upon the altar, either honey, or leaven. We have already said, that the cakes which were not baked in an oven, were baked either in a pan, or upon a gridiron: and we must therefore here observe, that the word *Racheschel*, which the author of the *Vul-*



gate renders by the word *Craticula*, a *Gridiron*, does rather signify a *brass caldron*, or a vessel which was used to boil things in; for it had a rim all round it, which served to support the paste, which was very soft. And this is the difference that *Maimonides* makes between this vessel, and that which the *Vulgate* calls *Sartago*, in *Hebrew*, *Chaba*; That had a rim, but This had none, and served for baking that paste which was harder. If the reader would know any thing more of this matter, he may in *Leviticus*, see what were the different sorts of these cakes, and what their use in sacrifice; of what quantity of oil and flour they were to be made; and which of them were to be baked in an oven, and which in a pan, or upon a gridiron.

V. As to the ministration of the sacrifice, any one might kill the victims, and skin them, and cut them in pieces; but the other ceremonies, as those of catching the blood, and sprinkling it, belonged only to the priests. And in this the law is very express, that he who offers the sacrifice, *shall kill it on the side of the altar, and shall cut it in pieces, but that the Priests the sons of Aaron shall sprinkle the blood round about the altar*<sup>y</sup>. And it may be remarked with *Origen*, that when *Annas*, *Caiaphas*, and the other Priests condemned *JESUS CHRIST* to death in the *Sanhedrim*, which was in the temple, they then, in that place where the altar was, poured out the precious blood of that innocent victim, to whom all the sacrifices of the law referred.

VI. BEFORE the building of the temple, the sacrifices were offered up at the entrance into the tabernacle; but after that was built, it was not lawful to offer them up any where but *there*, as

<sup>y</sup> Lev. i. 11, 12.

is commanded by God himself in *Deuteronomy*<sup>2</sup>; and this law took away from the *Jews*, the liberty of sacrificing in any other place. They might slay their victims in any part of *The Court of the Priests* that they liked, but not out of it; and were even obliged to sacrifice the *Paschal-lamb* there. And to this prohibition of sacrificing any where, but in the Temple built at *Jerusalem*, *JESUS CHRIST* alludes, when he says in *St. Luke*, *That it cannot be that a prophet perish out of Jerusalem*<sup>3</sup>; for by this means, not so much as the types of the death of *The prophet*, could be represented any where but in that city. Those victims that were most holy, could only be offer'd up on the north-side of the altar.

*The time  
of offering  
sacrifice.*

VII. As to the time of offering sacrifice, it could only be done by day; and the blood of the animal was always to be sprinkled the same day that it was killed; for the blood became polluted as soon as the sun was down. But if the sprinkling had been made in the day-time, the members and entrails of the victim might be burnt all night long.

*THE morning-sacrifice* was offered, as soon as the day began to break, before the sun was above the horizon; and the *evening-one*, as soon as darkness began to overspread the earth. *The Paschal-lamb* was offered between *the two evenings*, that is to say, at the time when the sun begins to decline, about the hour that *JESUS CHRIST* expired on the cross, which answers to our three in the afternoon. *Josephus* expressly says, that the law commanded that the *Paschal-lamb*, should be offered up, at the hour called *None*, which is that, in which our Lord died. It is observed by the *Rabbins*, that the lamb which was offered in the

<sup>2</sup> xii. 14.

<sup>3</sup> xiii. 33.



daily sacrifice, had his four feet tied together (and they pretend, that *Isaac* was so bound by his father) and that it was so placed upon the altar, that the hinder part of the head pointed towards the south, and the fore-part towards the west; and some pretend, that the cross of *JESUS CHRIST* was placed in the same manner, upon mount *Calvary*.

VIII. WE come now to the other sorts of sacrifices. One alone was not sufficient to represent the adorable sacrifice of *JESUS CHRIST*, whose effects are infinite; and therefore it was necessary the old law should have different sorts of them. Some of them were more, and some less holy; but they were all, either 1<sup>st</sup>, *Burnt-offerings*, or 2<sup>dly</sup>, *Sin-offerings*, or 3<sup>dly</sup>, *Trespass-offerings*, or 4<sup>thly</sup>, *Peace-offerings*. *Maimonides* reduces all the sacrifices of the *Jews* to these four sorts; which were either offered up by particular persons, or else by the whole people in general: and we shall say something of each.

1<sup>st</sup>. THE *Holocaust*, as the word implies, was a sacrifice or victim, which was entirely consumed by fire, together with the intestines and feet, which were carefully washed before it was offered: But it was not so with other sacrifices, a part only of them was burnt, and the rest divided among the Priests and the lay-men, who offered the sacrifice. The *Hebrews* call it *Hola*, which signifies, *to rise*, because the victim seem'd to rise up to heaven in a smoke, as an odour of sweet smell before God. It sometimes happened, that fire came down from heaven, and miraculously consumed the victim. The reader may find an account of the ceremonies that attended the offering up the *Burnt-offering*, in *Leviticus*<sup>b</sup>.

<sup>b</sup> Ch. i. 5, 6.

*Sin-offerings.*

2dly. THE second sort of sacrifice is called a *Sin-offering*. And here we may observe, that the words which St. Paul puts into the mouth of JESUS CHRIST, in the epistle to the *Hebrews*<sup>c</sup>, *Sacrifice and offering, and burnt-offering, and offerings for sin, thou wouldst not*, are not to be understood of God's having refused to accept of the sacrifice which JESUS CHRIST had offered him for the sins of men; but only that God disliked all the ancient sacrifices, the oblations, the burnt-offerings, and the sin-offerings, which were made to him under the law. This sacrifice was likewise sometimes simply called *Sin*; and therefore when it is said, that JESUS CHRIST *was made sin for us*<sup>d</sup>, we are to understand thereby, that he was made a *sin-offering* for us. The *Hebrews* understand by the word *Chatha*, (in *Latin*, *Peccatum*, *Sin*,) any voluntary crime, or violation of the law which was committed thro' inadvertency, and which God always punished, unless it was expiated. And they were persuaded that several diseases and pains, as leprosy, and the pains of child-bearing, were punishments for some particular sin; and therefore the sacrifices that were offered by lepers, or women after they had lain in, are reckoned among the *sin-offerings*: that is to say, they were offered up to appease God, whom they had provoked by some sin.

*Trespass-offerings.*

3dly. IN order to understand what is meant by the third sort of sacrifices, we must first know what the *Hebrews* meant by the word *Ascham*, which the *Latin Interpreter* renders *Delictum*, and signifies, a *trespass*, *error*, or *doubt*. They offered this third sort of sacrifice when they had just reason to doubt, whether they had broken some precept of the law of God or not.

<sup>c</sup> Ch. x. 8.

<sup>d</sup> 2 Cor. v. 21.



When they were in this uncertainty, they were obliged to offer sacrifice. What the law commands concerning it, is this <sup>c</sup>; *If a person sin thro' ignorance, and does any of those things which the law forbids, and comes to a knowledge of his fault after he has committed it* <sup>f</sup>; (in the Hebrew it is, *the man who shall sin, and commit crimes against any of the commandments of the Lord, tho' he be not certainly assured of his sin, yet he shall nevertheless look upon himself as guilty of it*) *this man, as the Latin Interpreter goes on in the Vulgate* <sup>\*</sup>, *shall present unto the Priest, a ram of his flock, in proportion to the crime he has committed; and the Priest shall pray for him, because he hath sinned thro' ignorance, and it shall be forgiven him.*

4thly. **THE** *Peace-offering*, or sacrifice of gratitude, (for the Hebrew word *Schelamim* signifies both) was offered as a thanksgiving, either for having recovered health, or for having received some signal mercy of God, or for the happy state of any man's affairs; and therefore it was called *Eucharistical*. *Peace-offerings.*

BUT besides this division, some divide *Sacrifices* into those of *consecration*, which were offered when any one was admitted into the Priesthood; those of *purification*, which were offered for women that had lain in, and lepers; and those of *expiation*, which were offered for purifying the sanctuary, or temple, or people.

AND again, sacrifices may be likewise divided, according to the days, or festivals, on which they were offered; of which we have already spoken enough, in explaining the *Jewish* festivals. Besides the daily *morning* and *evening* sacrifice, there were others which were proper to the festivals the *Jews* celebrated, as those in particular, which *Sacrifices proper to certain festivals.*

<sup>c</sup> Lev. v. 17.

<sup>f</sup> According to the Vulgate.

<sup>\*</sup> v. 18.

belonged

belonged to the beginnings of months, or *new-moons*. And of this kind, was the sacrifice offered on *The feast of the Passover*. The *Paschal-lamb*, might be offered up, either in *The Court of the Priests*, or in that of *the Israelites*, or in any of the cloysters round about them. Any one might cut its throat, but the Priests only could catch the blood in a bason, and pour it out at the feet of the altar. The flesh of it was carried home by the *Jews*, and eaten in their families. On the second day of the *Passover*, that is to say, on the sixteenth day of the month, in which this festival was celebrated, they offered this sacrifice, with the sheaf of new-corn. Of this sort likewise, was the sacrifice of *The feast of Pentecost*; in which, besides the sacrifice which was added, because it was the beginning of a month, the *Hebrews* likewise offered two loaves, as the First-fruits of the harvest. But these were not burnt upon the altar, because there was leaven in them, as has been observed. Such again, was the sacrifice of *The feast of Tabernacles*, wherein the *Hebrews* offered wine and water. And lastly, such was likewise the sacrifice of *The day of Expiation*, on which the two he-goats were offered up. One of them was sacrificed and burnt for a *Sin-offering*, and the Priest carried the blood of it, into the *Holy of Holies*: over the other he confessed the sins of the people, and then let it loose in the wilderness. See the sixteenth chapter of *Leviticus*.

*The manner of partaking of the sacrifices.*

IX. NOTHING now remains, but to speak of the manner of partaking of the sacrifices; concerning which, we must observe, that no body partook of the *burnt-offerings*, because they were entirely consumed by fire: and that in the other sacrifices, the law declares what parts of the victims belonged to the Priests, and what parts



parts belonged to those who offered them <sup>g</sup>. When the sacrifices were of the most holy sort; they were then always obliged to be eaten in the *Holy place*, that is, within the courts of the temple; and no body was admitted to this repast but *Jews*, and such only of them, as had contracted no legal impurity. But as to the other sacrifices which were thought less holy, as the *Paschal-lamb*, it was sufficient to eat them within the walls of *Jerusalem*, but no where else <sup>h</sup>.

BUT besides these sacrifices of animals, there were likewise, as has been said, some oblations among the *Jews*, which were made of bread, wine, oil, and incense. And of these there were three sorts; namely. I. such as were *Ordinary* or *Common*; IIly. such as were *Free*; and IIIly. such as were *Prescribed*. The difference between a sacrifice, and an oblation.

I. THE *Ordinary* oblations that were made among them, were 1<sup>st</sup>, of a certain perfume called *Thumiamia*, which was burnt every day upon the altar of incense; and 2<sup>dly</sup>, of the *Shew-bread*, which was offered new every sabbath day, and the old taken away and eaten by the Priests.

II. THE *Free* oblations were either the fruits, 1<sup>st</sup>, of promises, or, 2<sup>dly</sup>, of vows; but the former did not so strictly oblige, as the latter. And of vows there were two sorts; (1) *The vow of consecration*, when people devoted any thing, either for a sacrifice, or for the use of the temple, as wine, wood, salt, and the like: and (2.) *The vow of engagement*, when persons engaged themselves to do something which was not in it self unlawful; as not to eat of some particular meat, not to wear some particular habits, not to do such and such innocent things, not to drink wine, not to cut their hair, not to live longer in any house.

<sup>g</sup> Num. xviii. 8, 20.  
ciorum, cap. xi. n. 5.

<sup>h</sup> Maimonides de ratione sacrifici-

and such like. When they made a vow, they made use of these forms; *I charge my self with a burnt-offering*, or *I charge my self with the price of this animal, for a burnt-offering*. Beside which, they had likewise other shorter forms; as for example, when they devoted all they had, they only said, *All I have shall be Corban*, that is, I make a present of it to God. For the word *Corban* signifies a present, *munus quodcunque est ex me, tibi proderit*; which is the very same thing, that St. Mark says of it<sup>i</sup>, *Corban (that is to say, a gift) by whatsoever thou mightest be profited by me*. The Pharisees taught, that as soon as a man had once said this to his parents; as soon as he had pronounced the word *Corban*; he thereby consecrated all he had to God, and could not even retain enough to support his father and mother: and therefore JESUS CHRIST with reason reproaches them, with having destroyed by their tradition, that commandment of the Law, which enjoins children to honour their fathers and mothers. The Law required an exact performance of these vows, and the things which were thus given to God, were reckoned among things sacred, which no body could alienate without sacrilege.

First-fruits.

III<sup>dly</sup>. The Prescribed oblations, were either, 1<sup>st</sup>, the First-fruits, or 2<sup>dly</sup>, the Tenth.

I. ALL the First-fruits of both fruit and animals were due to God<sup>k</sup>. Among animals, the males only belonged to God; and the Jews not only had the liberty, but were even obliged to redeem them, in the case of men, and unclean animals, which could not be offered up in sacrifice to the Lord. And as to fruits, the Hebrews were forbidden to begin the harvest, till

<sup>i</sup> Ch. vii. 11.

<sup>k</sup> Exod. xxii. 29.

they



they had offered up to God *The Omer*, that is, the new sheaf, the day after the great day of unleavened bread; and were forbidden, to bake any bread made of new corn, till they had presented the new loaves, on the day of *Pentecost*. Before the offering up of the First-fruits, all was unclean; after this oblation, all was holy. To which St. *Paul* alludes in the xith chapter of his epistle to the *Romans*<sup>1</sup>, when he says, *If the First-fruit be holy, the lump is also holy*. The law commands, says *Philo*, that as oft as the people make bread, they shall lay aside all the *First-fruits* for the Priests, and this keeps up religion in their hearts; for when they accustom themselves to lay aside something for God, they cannot easily forget him. To which *Maimonides* adds, that he that ate of his fruits before he had paid the tythe of it, was punished with sudden death. And as of fruits and animals, so likewise of oil and wine, the *First-fruits* of them also were paid to God<sup>m</sup>.

2dly. BESIDES *First-fruits*, the *Jews* likewise *Tenths* paid the *Tenths* of all the fruits of the earth. St. *Jerom* in his *Commentary upon the fifty fourth chapter of Ezekiel*, divides the *tenths* into four sorts. *First*, such as were paid to the *Levites* by the people, who were forbidden the eating any fruit before this *tenth* was paid, upon pain of death; *Secondly*, such as were paid by the *Levites* to the *Priests*; *Thirdly*, such as were reserved for the banquets which were made within the verge of the temple, to which the *Priests* and *Levites* were invited; *Fourthly*, such as were paid every three years, for the support of the poor. If any one had a mind to redeem the tythes he was to pay, he was obliged to give one fifth above their real value: and the tythes that belonged

<sup>1</sup> V. 16.<sup>m</sup> Deut. xviii. 4.

neither to the *Priests* nor *Levites*, were carried to the temple of *Jerusalem*, from all parts of the world, where any *Jews* were. But the distant provinces converted it into money, which was sent to *Jerusalem*, and applied to the sacrifices, and entertainments, at which the law required gayety and joy. *Josephus*, who relates this custom, calls this money, *consecrated*. And we may observe, that it was either in order to support this pious custom, or rather in order to substitute a more necessary one in the room of this, which was now no longer so; that the Apostles took care to send alms to *Jerusalem* from all parts of the world. The account of it is in the first epistle to the *Corinthians*, where *St. Paul* says<sup>a</sup>, *Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem.*

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### C H A P. VIII.

*Of the Ministers of the Temple, the Priests, Levites, Nazarites, Rechabites, and Prophets.*

THE *Jews*, in the establishment of their republick, had no King, but God himself; and the place appointed for their sacrifices and prayers, was at the same time both the temple of their God, and the palace of their Sovereign.

<sup>a</sup> xvi. 1, 2, 3.



And from hence comes all that pomp and magnificence in their worship, that prodigious number of ministers, officers, and guards; and that very exact order in their functions, which was first established by *Moses*, and afterwards renewed by *David*, with yet greater splendour. The Tabernacle was the first palace God had among the *Hebrews*, and to that the Temple succeeded; and the tribe of *Levi* was chosen, if I may so speak, to form his household. And for this reason, it was disengaged from all other cares, and absolutely devoted to the service of the altar. But the honour of the Priesthood was reserved to the family of *Aaron* alone, and the rest of the tribe divided only the inferior offices of the Temple among them: So that all the *Priests* were indeed *Levites*, but all the *Levites* were not *Priests*. Nor were the *Priests* and *Levites* the only sacred persons among the *Jews*; and therefore in order to comprehend them all, I shall in this chapter speak, I. of the *Levites*, II. of the *Priests*, III. of the *Officers of the synagogue*, IV. of the *Nazarites*, V. of the *Rechabites*, VI. of the *Patriarchs*, and VII. of the *Prophets*.

I. OF the *Levites*. But before I enter into a particular account of their functions, I shall say something, 1<sup>st</sup>. of the estates which God assigned them for their subsistence, in order to free them from the importunate cares of life, which might otherwise have diverted them from his service; 2<sup>dly</sup>. of their consecration; 3<sup>dly</sup>. of their age; and then proceed to say something, 4<sup>thly</sup>. of their functions; 5<sup>thly</sup>. of their number; 6<sup>thly</sup>. of such of them as were *Officers of the temple*; and 7<sup>thly</sup>. of the *Nethinims* or their servants.

1<sup>st</sup>. THEN, in the division of *the land of promise* the *Levites* had not their portion of it; there were only eight and forty cities with their territories

*The tribe of Levi appointed to the service of the Temple.*

*The subsistence of the Levites.*

ritories assigned them for the support of their cat-  
tel; and thirteen of these came to the share of the  
*Priests*. These are all the possessions the *Levites*  
had; but to make them amends for that, the o-  
ther tribes paid them the tythe of all their estates;  
and they paid the tenths of that tythe to the *Priests*.  
And besides this, the *Priests* had likewise the first-  
fruits, and a considerable part of the offerings that  
were made to God. All which may be seen in  
the book of *Numbers*°.

The conse-  
cration of  
the Le-  
vites.

2dly. As to the admittance of the *Levites* into  
the ministry, birth alone did not give it them;  
they were likewise obliged to receive a sort of  
consecration. *Take the Levites from among the*  
*children of Israel, says God to Moses, and cleanse*  
*them. And thus shalt thou do unto them, to cleanse*  
*them; sprinkle water of purifying upon them, and*  
*let them shave all their flesh, and let them wash their*  
*cloaths, and so make themselves clean. Then let them*  
*take a young bullock, &c P.*

The age of  
the Le-  
vites.

3dly. NOR was any *Levite* permitted to exer-  
cise his function, till after he had served a sort of  
novitiate for five years, in which he carefully  
learned all that related to his ministry. *Maimo-*  
*nides*, who gives us an account of this custom,  
thereby reconciles two places in Scripture, which  
appear contrary to one another: for it is said in  
the book of *Numbers*, in one place ¶ that the *Le-*  
*vites* were not admitted into the service of the  
temple, till they were thirty years old; and in an-  
other †, that they were admitted at twenty-five.  
The last of which two ages shews the time when  
they began their probation, and the other, the  
time when they began to exercise their functions.  
So that the *Levites* were at the full age of a man,  
when they were admitted into their office; and  
at the age of fifty, they were discharged from it.

° Ch. xviii. ¶ Num. viii. 6, 7, 8. Ex. 29. 1-37. ¶ iv. 3. † viii. 24.



But this Rabbin pretends, That this discharge was only granted in the wilderness, because the tabernacle often changed place, and the removal of it, which was troublesome and laborious, required young men to do it; and That when the tabernacle was fixed, age was no dispensation for the *Levites*, to quit the exercise of their offices.

4thly. As to their functions; *Moses* is very particular in giving an account of what each *Levite* was to carry, upon the removal of the tabernacle <sup>f</sup>. But these offices subsisting no longer, <sup>The functions and classes of the Levites.</sup> after the conquest of the land of *Canaan*, *David* established a new order among the *Levites*, whereby some were appointed to guard the gates <sup>t</sup>, some to sing psalms <sup>v</sup>, and some to guard the treasures <sup>x</sup>; and he likewise divided them into different classes, of which *Maimonides* reckons twenty four; and each of these were to serve a whole week. The head of each of these classes divided those who were under him into different families, and chose out every day a certain number of them, who were to serve for that day; and the heads of these families assigned every one his office. But the *Levites* were not permitted to do any thing that was to be done about the altar.

5thly. THE number of these *Levites*, upon the <sup>Their</sup> account that was taken of those who were 30 <sup>number.</sup> years of age, in *Solomon's* time, was eight and thirty thousand <sup>y</sup>; and from thence we may judge of the magnificence of the house of God; in which there were so many officers. Of which, says the Scripture, *twenty and four thousand were to set forward the work of the house of the Lord; and six thousand were officers and judges. Moreover four thousand were porters, and four thousand*

<sup>f</sup> Num. iv.

<sup>t</sup> 1 Chron. ix. 17-26. and ch. xxvi.

<sup>v</sup> 1 Chron. xxv.

<sup>x</sup> 1 Chron. ix. 29.

<sup>y</sup> 1 Chron. xxiii. 3.

praised the Lord with the instruments, and David divided them into courses <sup>z</sup>. To which the Scripture adds, For by the last words of David, the Levites were numbered from twenty years old and above: because their office was to wait on the sons of Aaron, for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; both for the shew-bread, and for the fine flower for meat-offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; and to stand every morning to thank and praise the Lord, and likewise at even; and to offer all the burnt-sacrifices unto the Lord, in the sabbaths, in the new-moons, and on the set feasts, &c <sup>a</sup>. And,

The officers  
of the Tem-  
ple, and  
their fun-  
ctions.

6thly, THE Gospel <sup>b</sup> likewise tells us, that there were Officers in the temple: and the name St. Luke gives them <sup>c</sup> signifies Officers of war; so that we may on this account also look on the temple as a camp. Besides the general officer, *Maimonides* reckons up fifteen subalterns <sup>d</sup>, whose business it was to give notice of the time for the solemnities, the day and hour of the sacrifices, and to set the guard. Besides which, they had likewise the charge of the musick, the instruments, the table in which every one's office was set down according as it had fallen to him by lot, the seals, the libations, the sick, the waters, the shew-bread, the perfumes, the oils, and the sacerdotal habits. But to give the greater light to all this, I will repeat what *Maimonides* has said of it, which will make the reader more and more admire the mag-

<sup>z</sup> *Ibid.* v. 4, 5, 6.

<sup>b</sup> Luke xxii. 52.

<sup>d</sup> In his treatise called *Chelim*. ch. vii.

<sup>a</sup> 1 Chron. xxiii. 27, 28, 29, 30, 31.

<sup>c</sup> Στρατηγοί.



nificence of the house of God. Every officer, says he, *had under him several persons, who executed his orders in every thing that related to his charge. He for example, who was to mark the time, caused the hours to be reckoned, and when that of the sacrifice was come, either he or some of his men cried with a loud voice, TO THE SACRIFICE YE PRIESTS, TO THE TRIBUNE <sup>c</sup> YE LEVITES, AND TO YOUR RANKS YE ISRAELITES, and then immediately every one prepared himself to set about his duty. He who had the care of the gates, ordered when they should be shut, and when opened; and the trumpets which gave notice that the gates were going to be opened, could not sound till they had his orders. The officer of the guard took his rounds at night, and if he found any of the Levites upon guard asleep, he either caned them, or burnt their vests. The super-intendant of the musick every day chose the musicians, who were to sing the hymns; and gave orders to the trumpets to give notice of the sacrifices. The masters of the instruments delivered them out to the Levites; and appointed what instruments should every day be used. And he who had the charge of the table, made the Priests draw lots, and assigned every one his office<sup>f</sup>. If the reader has a mind to see more of this, I refer him to the book it self; and shall only add here, that there was another officer besides these, whose business it was to take care of the Priests that fell sick, which often happened. For, as they wore nothing but a single tunic, and drank no wine, and were obliged to go bare-foot in the temple, which was paved with marble, they were very subject to the cholick. And for a more particular account of the gates of the temple, the porters, and the officers, who had the care of the*

<sup>c</sup> Musick gallery.

<sup>f</sup> In Chelim, Ibid.

wine, and salt, and oil, I refer the reader to my work upon the temple of *Jerusalem*, wherein I treat at large of all these different employments <sup>g</sup>. But I must not forget to observe here, that *David* chose out two hundred and eighty eight *Levites* to be masters of musick, and teach the others to sing <sup>h</sup>; so that, as there were four and twenty classes of singers, each class had twelve masters; and in their performances, they mixed both voices and instruments together.

[7thly, and lastly.] As the *Priests* had the *Levites* under them, so had the *Levites* also others under them, whose business it was to carry the water and wood, that was wanted in the temple. *Joshua* at first made use of the *Gibeonites* <sup>i</sup> for this purpose; and afterwards other nations were employed in it, and called *Nethinims* <sup>k</sup>, that is, persons who had given themselves up, from the *Hebrew*, *Nathan*, which signifies to give.

[FROM the consideration of the *Levites*, we proceed now,

II. TO that of the *Priests*. In which we shall mention, 1st. their order, 2dly. their election, 3dly. their manner of life, 4thly. their laws, 5thly. their functions, 6thly. their habits, 7thly, the consecration of the *High-priest*, 8thly. his succession, and 9thly. his habit.]

The order  
established  
among the  
Priests.

1st. As to the order observed among the *Priests*, it was this. They were divided, as we have seen, into four and twenty classes, each of which had its head, who was called, *The Prince of the Priests*. Every week one of these classes went up to *Jerusalem* to perform the offices of the Priesthood, and every sabbath-day, they succeeded one ano-

<sup>g</sup> De Tabern. l. vii. c. 3.

<sup>h</sup> 1 Chron. xxv. 7

<sup>i</sup> Josh. ix. 3-27.

<sup>k</sup> Ezra viii. 20. See De Tabern. l. vii.

c. 3. §. 4.



ther, till they had all taken their turns : But on the solemn feasts, they all assembled there together. The *Prince* of each class appointed an entire family every day to offer the sacrifices ; and at the close of the week, they all joined together in sacrificing. And as each class had in it different families, and each family consisted of a great number of *Priests*, they drew lots for the different offices which they were to perform. And it was thus that *the lot fell upon Zacharias the father of John the Baptist, to burn incense, when he went into the temple of the Lord*<sup>1</sup>.

2dly. FROM considering their order, we proceed to the manner in which the *Priests* were chosen, and the defects which excluded them from the Priesthood. Among the defects of body which rendered them unworthy of the sacerdotal functions<sup>m</sup>, the *Jews* reckon up fifty, which are common to men and other animals ; and ninety, which are peculiar to men alone<sup>n</sup>. The *Priest*, whose birth was polluted with any prophaneness, was cloathed in black, and sent out without the verge of *The Court of the Priests* ; but he, who was chosen by the judges appointed for that purpose, was cloathed in white, and joined himself to the other *Priests*. And I know not whether St. *John* does not allude to this custom, when he says, *He that overcometh, the same shall be cloathed in white raiment, and I will not blot out his name out of the book of life*<sup>o</sup>. They, whose birth was pure, but who had some defect of body, lived in those apartments of the temple, wherein the stores of wood were kept, and were obliged to split and prepare it, for keeping up the fire of the altar.

<sup>1</sup> Luke i. 9.

<sup>m</sup> Lev. xxi. 16-24.

<sup>n</sup> De Tabern. lib. iii. c. 9. §. 3.

<sup>o</sup> Rev. iii. 5.

Their pre-  
scribed  
manner of  
life.

3dly. ALL the time the *Priests* were performing their offices, both wine and women were forbidden them<sup>p</sup>: And they had no other food, but the flesh of the sacrifices, and the shew-bread. They performed all their offices standing<sup>q</sup>, and bare-foot, [and with their heads covered<sup>r</sup>, and feet washed<sup>s</sup>.]

4thly. THE laws which God laid upon the *Priests* are these, God said unto Aaron, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the Tabernacle of the congregation, lest ye die<sup>t</sup>. The *Priests* shall not be defiled for the dead among his people, but for his kin<sup>v</sup>. They shall not take a wife that is a whore or prophane, neither shall they take a woman put away from her husband<sup>w</sup>. The daughter of any *Priest*, if she prophane<sup>x</sup> herself by playing the whore, she prophane<sup>y</sup>eth her father, she shall be burnt with fire<sup>z</sup>.

5thly. AS to the functions of the *Priests*, their business was to keep up the fire upon the altar of burnt-offerings, that it might never go out<sup>y</sup>; to guard the sacred vessels; to offer the sacrifices; to wash the victims; to make the aspersions whether of blood or water, upon the persons offering the victims, or the book of the law; to burn the incense upon the altar<sup>z</sup>; to dress the lamps; to put the new shew-bread upon the table, and to take away the old. And to them only it belonged to catch the blood of the victims, and sprinkle it upon the altar<sup>a</sup>. Such as were of the sacerdotal race, and were excluded from the Priesthood,

<sup>p</sup> Exod. xix. 15. Lev. x. 8-11. <sup>q</sup> Maim. de ratione  
adeundi templ. c. v. <sup>r</sup> Lev. x. 6. xxi. 10.

<sup>s</sup> Exod. xxx. 19.

<sup>t</sup> Lev. x. 8, 9.

<sup>v</sup> Lev. xxi. 1, 2.

<sup>w</sup> Ibid. v. 7.

<sup>x</sup> Ibid. v. 9.

<sup>y</sup> Lev. iv. 5, 6, 7. Maimon.

de ratione Sacrific. b. v. c. 7.

<sup>z</sup> This was the first business of the day. De Tab. l. vii. c. 6.  
§. 2, 3. Ex. xxx. 7. 2 Chron. xxvi. 16, 19.

<sup>a</sup> Ibid. §. 5.



on account of any defect, had the care of cleaning the wood, which was burnt upon the altar; for they were very nice in choosing it, and thought it unlawful to use any there, which was rotten, or worm-eaten. All the offices just now mentioned, were in common to the *Priests* and *High-priests*; but besides them there was a particular one annexed to the latter dignity only, and that was, that the *High-priest* alone went into *The Holy of Holies*, once a year, on *The day of Expiation*; and he alone could offer up the sacrifice, which was then prescribed both for his own sins, and those of all the people.

6thly, As to the names and forms of the sacerdotal habits, we find them in *Exodus*<sup>b</sup> and *Leviticus*<sup>c</sup>. Those that were common to all the *Priests* were (1st,) *linen drawers*; (2dly,) the *linen robe* which was so strait that it had no fold in it; (3dly,) the *girdle*; and (4thly,) the *Tiara*, which was a sort of bonnet or turban, made of several rolls of linen cloth twisted round about the head. The *Vulgate* calls them *vittas lineas*<sup>d</sup>; and we have given the figure of them in the picture of the *High-priest*, [whom we come next to consider.]

7thly, ALL the *Priests* had over them an *High-priest*, whose habit was different from theirs, and who was consecrated with some particular ceremonies. At the time of his consecration a precious oil was poured upon his forehead<sup>e</sup>; and this unction was made in the form of the *Greek* letter X. *Maimonides* tells us that this ceremony was not observed in the second temple, and that the *High-priest* was then no otherwise consecrated, than by the pontifical habits, which he wore.

<sup>b</sup> ch. xxviii.

<sup>c</sup> ch. viii.

<sup>d</sup> Ezek. xlv. 18.

<sup>e</sup> Lev. xxi. 10.

But when it was observed, the holy oil was poured upon his forehead, in such plenty, that we are not to wonder if it ran down on all sides upon the beard of the *High-priest*; to which the *Psalmist*<sup>f</sup> refers, when speaking of a precious perfume, he compares it with that, which was used at *Aaron's* consecration.

The succession to the High-priesthood.

8thly, THE High-priesthood, as to its succession, descended by inheritance, and belonged to the eldest. In its first institution, it was for life; but from the time that the *Jews* became subject to the *Greeks* and *Romans*, the duration of this venerable office depended upon the will of the princes or governors. And under the *Asmonæan* princes there was another considerable alteration made in it. It then went out of the family of *Aaron*, and passing into that of *Judas Maccabæus*, came into a private *Levitical* family: as appears from the catalogue which *Josephus* has given us of the *High-priests*<sup>g</sup>. There could not be two *High-priests* at once: but the *High-priest* chose a sort of Vicar-general, who supplied his place in his absence, and had the precedence before all other *Priests*. The *Hebrews* gave him the name of *Sagan*, and he sat at the right hand of the *High-priest*. And therefore some think that *Caiaphas* was *High-priest*, and *Annas* his *Sagan*, and that this is the reason why *JESUS CHRIST* was brought before them both<sup>h</sup>.

The High-priest's habit. Plate 16.

9thly, As to the habits peculiar to the *High-priest*, the first we shall speak of, is that which the *Hebrew* text calls *Mehil*. The *Greek* interpreters have once rendered it by *ποδήνην*<sup>i</sup> which signifies a garment that reaches down to the feet;

<sup>f</sup> Psal. cxxxiii. 2.

<sup>g</sup> See De Tab. l. vii. c. 5. §. 7.

<sup>h</sup> Luke iii. 2:

<sup>i</sup> Ex. xxviii. 4. The English translators call it The robe:





# The HIGH PRIEST

A



B



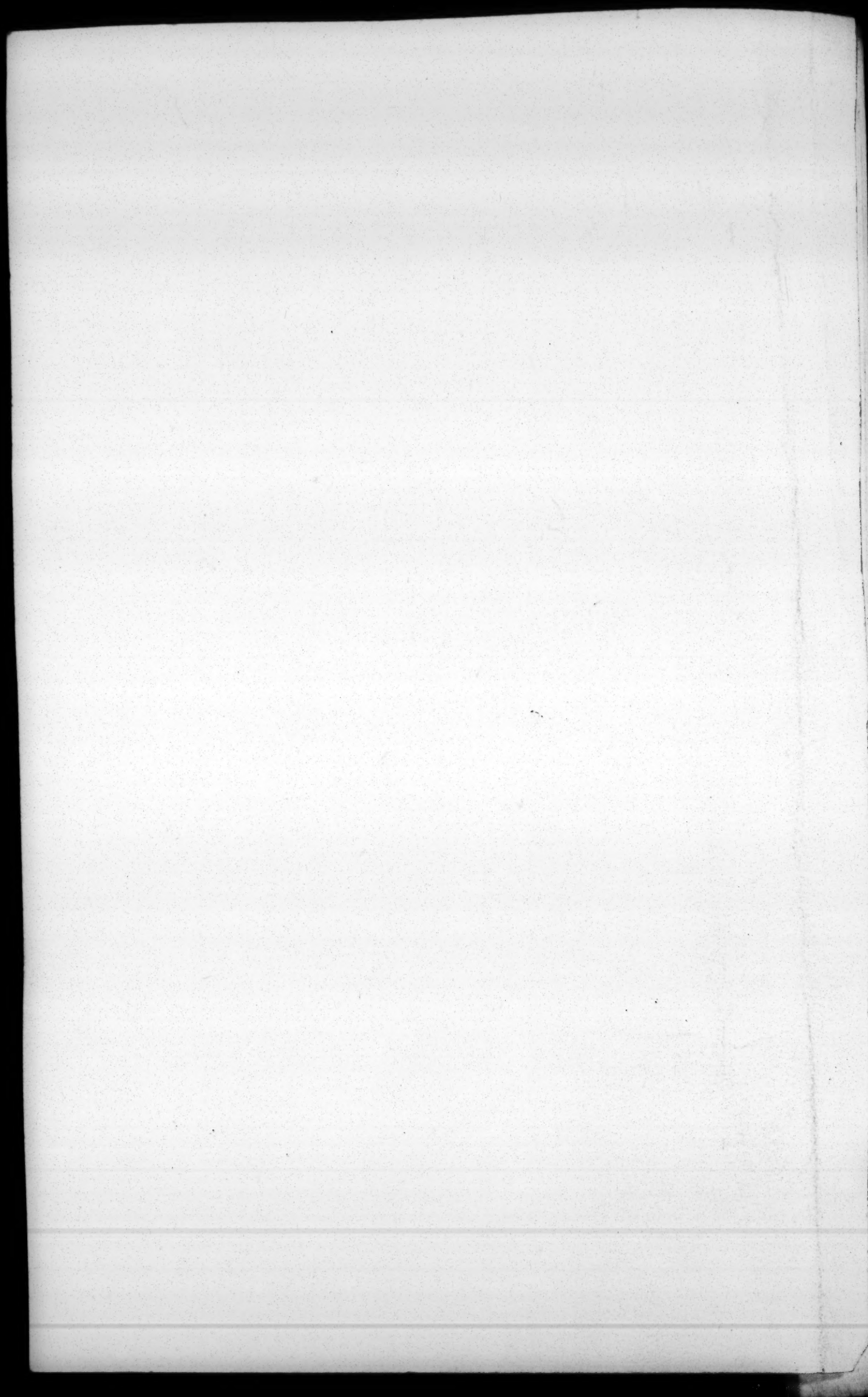
C



D







and this is the word which *Josephus* also makes use of. But as the same *Greek* interpreters sometimes render it by other words than *ποδήνης*, I am of opinion that the *Mehil* was not so long: it might be a shorter sort of garment.

UPON the border of this garment, whatever it was, there were, instead of a fringe, seventy two golden bells, and as many pomegranates: and if then, this garment had reached down to the ground, it would not only have hid the tunic, or linen alb, which the *High-priest* wore under it, and which he had in common with the other *Priests*, but these pomegranates and bells would likewise have lost their sound. And therefore the *Mehil* may be said to have been called *ποδήνης*, because it came down *almost* to the feet, as you see in the plate annexed. The colour of it was purple; and under it was the tunic or linen alb<sup>k</sup>, which was common to all the *Priests*. This linen was very fine and twisted; so that the tunic was not woven close, but open: and there was raised-work, and hollows, and figures in it; which may be seen in the figure, by the bottom of this robe, which is not covered by the *Mehil*; and the extremities, as they are there shewn to do, reached down to the ground.

(2dly.) BESIDES this, the *High-priest* wore another sort of garment, which is like a waste-coat without sleeves, and which is by the *Hebrews* called an *Ephod*, and by the *Latins*, *Superhumerales*, because it was fastened upon the shoulders. (And the *Hebrews* likewise gave the name of *Ephod* to another garment something like this, which laymen were permitted to wear, as appears from *David's* being said to have been dressed in a *linen Ephod*<sup>l</sup>.) Upon each shoulder he had also a precious stone, in

<sup>k</sup>Eng. a brodered coat.

<sup>l</sup> 2 Sam. vi. 14.



which were engraven the names of the tribes of the children of *Israel*: In that on the right shoulder were the names of the six eldest, and in that on the left, those of the six youngest. And he had upon his breast a square piece of stuff<sup>m</sup>, of the dimensions of the *Hebrew Zereth*, that is, half a cubit, which is 10 inches of *French* measure, as we shall hereafter shew. The *Hebrews* call it *Hoschen*, that is, *The breast-plate*, because it was worn upon the breast; but the *Greeks* call it *λόγιον*, and the *Latins* from them *Rationale*, and from these latter comes the *French* term, *rational*. The *Greek* word may indeed be translated by this *Latin* one, but I think it would be better rendered *Oraculum*, because this was as it were the *oracle*, by which God gave his answers: for the *High-priest*, when he would consult God on any occasion, put on this ornament upon his breast, and God answered him in the manner we are going to relate. There were upon the *breast-plate* twelve precious stones, upon which were likewise engraven the names of the twelve sons of *Jacob*: and upon it were also the *Urim* and *Thummim*. The first of these words (as has been already observed) signifies *light*, or *knowledge*; and the other *truth*, or *perfection*; and the *Jews* pretend that they were two *sacred signs*, by which God made known his will: and when they ceased to appear, it was no longer known what they were. All that is certain, concerning this opinion is, that the word *Urim* signifies *light*; and perhaps it was so called, because these precious stones shined with an extraordinary and miraculous fire. So that the *Urim* and *Thummim* were something more than barely two words engraven on the breast-

<sup>m</sup> Exod. xxviii. 15-30.

plate; and indeed we often find in Scripture that God was consulted by *Urim* <sup>n</sup>.

(3dly.) And lastly, the *High-Priest* wore likewise a plate of gold upon his fore-head, on which were engraven these two words *Codeſch La-Jehovah*, that is, *Holy to the Lord*. It was tied with a purple or blue ribbon to his *Tiara*, which was made of linen, like those of the other *Priests*, and was only distinguished from them by this plate and ribbon. I have engraven it according to the opinion of *Braunius*, who has written a very curious treatise upon the sacerdotal habits of the *Jews*. And the reader need only compare the figure of it, with what is commanded concerning it in the 28th chapter of *Exodus*, in order to convince himself, that the description which this author gives of it, is agreeable to the Scripture. But it is not so as to the figure A, which we find in the *French* edition of *Josephus*; we there see no notice taken of either of the ribbons, by which the Scripture expressly says this plate was tied to the *High-priest's* bonnet: And I leave the reader to judge which of the two descriptions is most probable. The *French* translator has also put three rows of henbane buds to the *Tiara* itself, whereas *Josephus* puts them upon the plate, in the manner that I have engraven it and its ribbons separately, at the letter B.

III. NEXT to the *Priests* and *Levites*, the *The officers of the Synagogue* ought to find a place in this chapter. They were in some sort sacred persons, since they had the super-intendency of those places, which were set apart for prayer and instruction. They were of several sorts. Some of them were *Presidents*, whom the *Greeks* call *Princes of the Synagogue*, and the *Hebrews*, *Heads of the*

<sup>n</sup> Ex. xxviii. 30. Num. xxvii. 21. 1 Sam. xxviii. 6.



*Congregation*°. These were men advanced in age, men of letters and understanding, and of known probity. The *Hebrews* call them *Hacamim*, that is, *Sages*, or *Wise-men*: and their authority was considerable. They were judges of pecuniary matters, of thefts, damages, and such like; and St. Paul doubtless alludes to them in the sixth chapter of his *First Epistle to the Corinthians*, when he reproaches the *Christians* with carrying their differences before the tribunals of the *Gentiles*, as if they had had no persons among them, who were capable of judging them. *Is it so*, says he, *that there is not a wiseman among you? no not one that shall be able to judge between his brethren?* And these had likewise the power of punishing those, whom they judged to be rebellious against the law; and from hence it is, that our Lord forwarns his disciples, that *they should be scourged in the Synagogues*<sup>q</sup>. Besides these *Presidents*, or *Princes of the Synagogue*, there was in every Synagogue a sort of *Minister*, who read the prayers, directed the reading of the law, and preached; and was called *Chasan*, that is, an *Inspector*, or *Bishop*<sup>r</sup>. And to this minister were joined other officers, who had the care of the poor, and collected the alms; and these were called *Parnasim*, that is, *Pastors*,

° These are in the New Testament called ἀρχισυναγωγοί, or Rulers of the Synagogue. Mark v. 22. Luke viii. 41.

<sup>p</sup> v. 5.

<sup>q</sup> Mat. x. 17.

<sup>r</sup> He that read the prayers, and gave the blessing in the Synagogues, was according to Dr. Prideaux a different officer from the Chazan, and was called Sheliach Zibbor; or the Angel of the Church, from whence it is, that Bishops are called (Rev. ii.) Angels of the Churches. The Chazan according to him, was an inferior officer, whose business was to take care of the books, and other utensils; a sort of deacon, such as the Parnasim are here said to be. And to such a one who is called a Minister, our Saviour gave the books, when he had done reading in the Synagogue, Luke iv. 20. Connec. P. i. B. 6. Under the year 444. p. 306, 307. of the Fol. Edition.

and *Reſtors*. As to the reading of the law in the Synagogues, it was always done in *Hebrew*<sup>f</sup>; which made it neceſſary, as ſoon as that language ceaſed to be the mother-tongue of the *Jews*, to eſtabliſh an interpreter, whom they call *Targumiſta*: And by this means, the doctor who explained the law in *Hebrew*, came to have an interpreter always by him, in whoſe ears he ſoftly whiſpered what he ſaid, and this interpreter repeated aloud to the people what had been thus whiſpered to him. This *Lightfoot* plainly proves in his *Horæ Talmudicæ*, and this *JESUS CHRIST* had in view, when he ſaid to his diſciples, *What ye hear in the ear, that proclaim ye upon the houſe-tops*<sup>t</sup>. But the Synagogues were not only places ſet apart for prayer; they were alſo ſchools, where the young were taught. The *Sages* (for ſo the maſters were called) ſat upon benches, and the young men ſat *at their feet*; which is the reaſon why *St. Paul* ſays, he learned the law *at the feet of Gamaliel*<sup>v</sup>. Though ſome pretend, that the Apoſtle there only means, that he was brought up in *Gamaliel's* houſe. To all which, we muſt, in order to give a thorough knowledge of all the ſacred perſons among the *Jews*, here add an account of ſuch as diſtinguiſhed themſelves from the people, by the holineſs of their lives. And ſuch were,

IV. THE *Nazarites*, or as ſome call them *Na-Nazarites*, *zaraeans*; which is an *Hebrew* word, and ſignifies *ſeparated*. God himſelf is the author of this kind of life<sup>w</sup>. From the moment that they devoted themſelves to it, they abſtained from all ſorts of

<sup>f</sup> Of the manner of reading the Scripture in the Synagogue, See *Prid. Con. P. i. B. 6. Under the year 444. p. 306. of the Fol. Edition.*

<sup>t</sup> Mat. x. 27.      <sup>v</sup> Acts xxii. 3.

<sup>w</sup> In the ſixth chapter of Numbers, you have an account of the qualifications of the *Nazarites*, and their austerities.



liquors that could intoxicate, and never cut their hair afterwards, till the day that their vow ended. Of these there were two sorts, 1<sup>st</sup>. *Nazarites by birth*, as were *Sampson*, and *John the Baptist*; and 2<sup>dly</sup>. *Nazarites by vow, and engagement*. The latter followed this kind of life only for a time, after which they cut off their hair at the door of the tabernacle. *Maimonides* observes \*, that there were sometimes some zealous persons, who voluntarily defrayed the expences which were necessary for cutting off the hair of one or more *Nazarites*, after they had offered the necessary sacrifices, when the time of their vows was expired. Which may serve to explain that passage in the 21<sup>st</sup> chapter of *The Acts*, which some persons misunderstand, in thinking that *St. Paul* is there spoken of, as having made a vow to become a *Nazarite*. But the true sense of the chapter, is this; the Apostles advise *St. Paul* to bear the necessary expences of four *Nazarites*, in order to remove the opinion the people had received of him, that he despised the law of *Moses*. Now they that bore these expences were obliged to purify themselves. And therefore *St. Paul* appointed a day, whereon he would (after the time of the vow was past) pay the money that was necessary to buy the victims that were to be offered up on this occasion; in order thereby to undeceive the *Jews*, concerning the reports that had been spread about him †.

\* In his Treatise of the Nazareate.

† Not that this is so to be understood (with Petit) as to imply that *St. Paul* had no vow upon himself: it is to me very evident from *Acts* xviii. 18. that he had a vow upon himself, (which he made at Cenchrea, and therefore shaved himself there, by way of initiation into it, as all those who made vows, or were *Nazarites*, did; as well as assisted the others in defraying the expences of their vow) *De Tabern.* l. vii. c. 3. §. 2.

V. **THE Rechabites**, like the *Nazarites*, separated themselves from the rest of the *Jews*, in order to lead a more holy life<sup>z</sup>. *Jeremiah* describes the life and customs of the *Rechabites* in the thirty-fifth chapter of his prophecy, thus; *I set*, says he, *before the sons of the house of the Rechabites, pots full of wine and cups, and I said, Drink ye wine. But they said, We will drink no wine, for Jonadab the son of Rechab our father commanded us saying, ye shall drink no wine, neither ye nor your sons for ever. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any*<sup>a</sup>. This *Rechab*, the father of *Jonadab*, lived under *Jehu* King of *Israel*, in the time of the prophet *Elisha*<sup>b</sup>. These *Rechabites* lived in tents, and flourished about an hundred and four-score years. But after the captivity, they were dispersed, unless *The Essenes*, of whom we shall speak hereafter, succeeded them. It is certain that they followed the same kind of life.

VI. **AMONG** the number of sacred persons *Patriarchs*, we may likewise put the *Patriarchs*. Such were *Adam*, *Noah*, *Abraham*, and the rest; since they did the offices of *Priests*, offered sacrifices, and taught religion at home and abroad, in proportion to the light they received from God.

VII. **Lastly. THE Prophets** are also of this *Prophets* number, and were raised up, in an extraordinary manner, for the performance of the most holy functions. They were at first called *Seers*; they discover'd future things; they declared the will of God; and spoke to both kings and people, with a surprizing confidence, and freedom. *Pro-*

<sup>z</sup> The *Rechabites* manner of living was not a matter of religion, but a mere civil ordinance grounded upon a national custom. They were *Kenites*, or *Midianites*, who used to live in tents, as the *Arabians* still do. *Hab. iii. 7. Mede's works, p. 127.*

<sup>a</sup> *v. 5, 6, 7.*

<sup>b</sup> *2 Kings x. 15.*



*ph*ecy was not always annexed to the Priesthood, there were *Prophets* of all the tribes, and sometimes even among the *Gentiles*<sup>c</sup>: and the office of a *Prophet* was not only to foretel what should afterwards come to pass; it was their business likewise to instruct the people; and they interpreted the law of God: Insomuch that the word *Prophet* sometimes signifies, an *Interpreter*, or *Teacher*.

AFTER the *Patriarchs*, who were themselves first endowed with the gift of *Prophecy*, *Moses* holds the first place among the *Prophets*: and the spirit with which he was filled, passed upon the Seventy judges which he chose by God's command, and they became *Prophets* themselves. And *Sigonius* believes, that from the time of *Samuel*, there was a body of *Prophets*, so that there were communities of them in all succeeding ages, and in every city. *Samuel's* reputation drew to him a great number of persons, in order to be his disciples, and several of them had the spirit of *prophecy*; and from him to *Malachi* who lived under *Darius*, at the time of the rebuilding of the temple, there was an uninterrupted succession of *Prophets* among the *Jews*. These were those *Colleges* or *Companies* of the prophets, of whom *Samuel* spake, when he said to *Saul*, *After that, thou shalt come to the hill of God, where is the Garrison of the Philistines, and it shall come to pass when thou art come thither to the city, that thou shalt meet a company of Prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them, and they shall prophesy*<sup>d</sup>. And accordingly the Scripture adds, *When they came thither to the hill, behold a company of prophets met him*<sup>e</sup>. And that the num-

<sup>c</sup> Num. xi.<sup>d</sup> 1 Sam. x. 5.<sup>e</sup> vers. x.

ber of the *Prophets* was not diminished in the time of *Elijah*, appears from hence, that *Elisha* having followed him to *Jordan*, when he was going to leave the world, *fifty men of the sons of the Prophets went and stood to view afar off*<sup>f</sup>.

As to the manner in which the *Hebrews* consulted God, it was various; sometimes they came to the *mercy-seat*, and God spake to them from *between the cherubims*. *I will commune with thee*, says God to *Moses*, *from above the mercy-seat, from between the two cherubims, which are upon the ark of the testimony, of all things which I shall give thee in commandment unto the children of Israel* g. And for this reason that part of the temple, in which the ark was placed, was called *The Oracle*. Sometimes the *Prophets* or *Priests* discovered to them the divine commands; and *Urim* and *Thummim* were, as we have seen, a sort of *Oracle*. And besides these, God often spoke to his people in mysterious dreams, and often made use of the ministry of angels, to make known his will to mankind.

## C H A P. IX.

*Of the Jewish Doctors, Sects, and Schisms.*

**T**HIS chapter is a continuation of the former. After sacred persons, it is but just that we should speak of those, who were persons of distinction among the *Jews*. And such were their doctors, the leaders of the famous sects of the *Pharisees*, and *Sadducees*, and lastly those whom they looked on as schismaticks.

<sup>f</sup> 2 Kings ii. 7.<sup>g</sup> Exod. xxv. 22.



The Rab-  
bins or  
Jewish  
doctors.

As for the *Doctors*, they did not appear among the *Jews*, till after Prophecy ceased: and at first, they had no distinguishing title<sup>h</sup>. It was not till towards the birth of JESUS CHRIST, that they gave their learned men, and even their princes too, who valued themselves upon their knowledge of the law, the quality of *Rabban*; and *Buxtorf* says, that they reckon up but seven *Rabbanim*, that is, persons who bore the title of *Rabban*, in all. Afterwards, the learned men among them took the title of *Rabbi*. Both these words come from *Rab*, which signifies *multiplicity* or *augmentation*; and the titles both of *Rabban* formerly, and of *Rabbi* or *Rabbin* afterwards, were given to such as either had eminent qualities, or were men in dignity, or men of an extensive knowledge. And these *Rabbins* among the *Jews*, were remarkable for having a good opinion of themselves; they made no difficulty of exalting themselves above the rest of mankind, not excepting Kings, or even the High-priest: for, say they, *When a wise man dies, it is difficult to find another to succeed him; but when a king dies, the first Israelite you meet is capable of filling his place; and there was never any High-priest, but what easily found a successor.*

The origin,  
and signifi-  
cation of

A great while before the birth of JESUS CHRIST, the *Jews* gave learned men the title of *Sopherim*,

<sup>h</sup> They, among them, who professed their traditional learning, from the time of The men of the great Synagogue (i. e. from Simon the Just, about 300 years before Christ) to the publishing of the Mishnah, (i. e. about 150 years after Christ) were called *Tanaim*; They, out of whose doctrines and traditions the Mishnah was composed, were called the *Mishnical Doctors*; They, who lived from the publishing of the Mishnah to the publishing the Babylonish Talmud, were called *Amoraim*; and They, out of whose doctrines and traditions, the Gemara was composed, are the *Gemarical Doctors*: And for about 100 years after the publishing the Talmud, (i. e. till about A. D. 600.) They were called *Seburaim*, and after that *Geonim*. Prid. Con. P. I. B. 5. under the year 445. Fol. Ed. p. 252. from

from the *Hebrew Saphar*, which signifies, *to the word reckon, or to explain*, and this name was common <sup>Scribe,</sup> to all men of letters. This is what the *Greeks* translate, by *Grammarians*, and *Doctors of law*; and the *Latins* by *Scribes*, and *The Learned in the law*, or *Lawyers*<sup>i</sup>. And in this sense the word *Scribes* signifies quite another thing than *writers*; it is taken for the masters or interpreters of the law. And indeed their profession was that of explaining the Scripture; of reading it in the synagogues; of preserving the purity of the text; of resolving all difficulties whether in the books of *Moses*, or in the *Prophets*; and of keeping the genealogies of the tribes, especially that of the Royal family. In a word, if the *Prophets* were the interpreters of the will of God, the *Scribes* were the interpreters of the different senses of the law, or rather of the different laws: for the *Jews* distinguish between that which *Moses* wrote with his own hand, and that which he delivered *viva voce*; which having been first received by *Joshua* and the *Ancients*, passed from them to the *Prophets*, and from the *Prophets* to the *Scribes*. The first *Scribes* were the *Priests*; God himself charged them with this employment. The Lord said unto *Aaron*, *Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: that ye may put difference between holy and unholy, and between clean and unclean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them, by the hand of Moses*<sup>k</sup>. *Josephus* testifies, that God was not content with barely publishing his law once, but that he likewise required his people, to leave all their work

<sup>i</sup> *Legis periti.* See Luke vii. 36. *Vulg.*
<sup>k</sup> Lev. x. 9, 10, 11.



every week, in order to assemble together, and hear his holy law read, and thereby instruct themselves perfectly in it. And *Philo* makes the same reflection. *It is, says he, the custom of our nation to apply themselves, every Sabbath-day, to the study of wisdom; and to hear with attention the publick lectures that a doctor gives them about it. This custom still continues among us, and our synagogues are nothing else but schools, wherein virtue is taught, the mysteries of religion are explained, and vice re- proved.*

As to the number of the *Scribes*, when *David* took an account of the *Levites*, he chose out six thousand of them, whom he made *Scribes*, or *Judges*<sup>1</sup>. And I have already said, as to the rise of them, that the end of the *Prophets* among the *Jews* was the beginning of the *Scribes*; that is, that the latter rose up after the captivity, about the time of the last *Prophets*; when the *Priests* being more intent upon politicks than religion, left the care of studying and explaining the Scripture to learned men. This was the origin of the *Scribes*; and the name is no less ancient than the thing. For *Ezra*, who lived in the time of *Haggai*, *Zechariab*, and *Malachi*, is called a ready *Scribe*<sup>m</sup>; and in the first book of *Esdras*, he is called a reader of the law, ἀναγνώστης τῆς νομῆς<sup>n</sup>; so that it is certain, the origin of the *Scribes* is as early as the time of *Ezra*.

The famous  
Doctors a-  
mong the  
Jews.

THE most famous *Doctors*, the *Jews* ever had, were *Hillel*, and *Shammai*. They were of two different persuasions; the schools were divided between their disciples; and the *Talmud* never fails of mentioning their opinions. *St. Jerome* thinks, that these two party-leaders, were not a great deal

<sup>1</sup> 1 Chron xxiii. 4.

<sup>m</sup> Ezra vii. 6.

<sup>n</sup> Efd. viii. 8.

older than JESUS CHRIST<sup>o</sup>; and adds, That the name of *Hillel*, signifies *prophane*, and that of *Shammai*, a *destroyer*, and That they are so called because both one and the other, by their interpretations and refinements, both *prophaned*, and *destroyed* the law of God. The learning of the *Rabbins*, is entirely confined to the study of the text of the Bible, which they call *Micrah*; to the knowledge of traditions, which they call *Mischnah*; and to the search after allegories, which they call *Midras*, from the *Hebrew* verb *darasch*, to *search*, or to *rake into*: To which JESUS CHRIST alludes when he says, *Ye search the Scriptures, because in them ye think ye have eternal life, and they are they which testify of me* P. And that nothing may be omitted on this subject, I shall add; that the *Jews* call those of their *Rabbins*, who enter further than others into the sense and mysteries of Scripture, *Adagici*; from the word *nagad*, which signifies to *relate*, or to *explain*, or *shew*. In *Exodus* 9, God commands the fathers to *shew* their children the wonders they had seen; where the word in the *Hebrew* is *Higadta*, ye shall *shew*, &c. and from thence comes the term *Adagici*.

THE quality of *Doctor* was no dispensation from manual labour; and from thence comes that famous saying of *Gamaliel*, which we find in the book called *Pirke Avoth*, (that is, *Capitula patrum*, or a *Collection of the sentences of the Fathers*); *The knowledge of the law jointly with a trade, is a fine thing; when they are both joined together they divert from sin; but study without manual labour does not last long, and is often an occasion of sin.* And we are not therefore to wonder,

<sup>o</sup> Dean Prideaux makes them to have flourished in the year 37. before Christ. See *Con. P. 2. B. 8. under that year.*

<sup>P</sup> Jo. v. 39. *Vulgate.*

<sup>q</sup> Ex. xiii. 8.



that St. Paul, who was the disciple of Gamaliel, should understand how to make tents, and should choose to support himself by the labour of his hands, rather than be *burthensome* <sup>r</sup>. A scholar is called in *Hebrew Talmud*; and when a *Talmud* became advanced in his studies, the *Rabbin* then *associated* him to himself, almost in the same manner as Moses did Joshua <sup>f</sup>. Which first degree of honour was conferred upon him by the imposition of hands; and the *Rabbin* when he put his hands upon his head, said, *I lay mine hands upon you*. The next degree of honour was that of *Rabbin*, which was given, when the *Associate* had acquired the art of teaching; and this usually swelled the minds of those who were honoured with it with great vanity. The *Rabbins*, as JESUS CHRIST often reproaches them, *loved the uppermost places* \*, and in their schools, their disciples sat at their feet †.

*The origin  
and epocha  
of the Jew-  
ish sects.*

WE come now to the different *Seets* among the *Jews*. In the time of the *Prophets* nothing is said, either of sects, or heresies. But afterwards, several religious parties were formed among them; which broached particular opinions of their own, and maintained both erroneous and corrupt ones. And the true reason of this, we have in *Cuneus*. *In those happy times*, says this Author, *wherein the Prophets lived, who by the converse they had with God, learned his will immediately from himself, there could no disputes arise about religion. The authority of these Prophets was so well established, that it would have immediately decided all difficult questions, and put an end to all disputes. And if any one should have refused to have submitted to it, he could have had no excuse either from his ignorance, or his want of capacity; it would have been*

<sup>r</sup> 1 Thess. ii. 6, 9.

<sup>f</sup> Num. xxvii. 18-23.

\* Matt. xxiii. 6. Luke xi. 43.

† See Acts xxii. 3.

a declared revolt, and he must have abandoned his religion, and embraced idolatry. There was no medium, he must either have obeyed the Prophets, or have no longer acknowledged that GOD who inspired them. But when these Prophets disappeared, that sovereign authority ceased; then every one gave himself the liberty of reasoning, enquiring, and disputing; and by this means they wandered in the ways of vain curiosity, and fell into darkness. So that these endless disputes about the Scripture, were the effects of the corruption of latter ages, when the Jews began to degenerate.

THE most ancient Sect among the *Jews*, was Sadducees. that of the *Sadducees*; which took its name from *Sadoc*, who was the founder of it. They denied that supreme Providence which directs all things; They taught that the knowledge of God was bounded; They denied the resurrection, and the immortality of the soul; and would not admit of any spiritual substance. It is not known when this sect began; but it is certain, it could not be, till after the times of the *Prophets*. The common opinion is, that *Sadoc*, the disciple of *Antigonus Socho*, did not live till after the time of *Alexander the Great*; but nevertheless this sect was the most ancient one among the *Jews*. And tho their opinions concerning the nature of God, and the immortality of the soul, seem to favour a corruption of manners; yet were they very exact in the observance of the law, and said, that God was so August a master, that he deserved to be served disinterestedly, and without any view to a reward. They acknowledged no books of Scripture to be canonical, but only the books of *Moses*. The silence of these books concerning a future state, seemed to favour their opinions; and it is very probable, that the true reason why they rejected the other books of Scripture, was be-



cause they could not entertain those opinions, if they once admitted them to be canonical; in as much as the *Prophets* contradict them in every article. This *Antigonus Socho*, whose disciple *Sadoc* was, lived according to the *Jewish* calculation, about three hundred years before the birth of JESUS CHRIST \*. This Doctor had often inculcated into his disciples, that they ought not to be like slaves, who only serve their masters for the sake of a reward; but do you, says he to them, obey God disinterestedly, and have always a respectful fear of him: And this maxim, it's said, gave birth to the errors we are speaking of. *Sadoc* and *Baithus* the disciples of *Antigonus* inferred from hence, That there was no reward to be expected in another life; That the soul dies; and that the body will not rise again. But these errors neither excluded the *Sadducees* from the conversation of the *Jews*, nor from the temple, nor from offices, nor (as appears from the acts of it) even from the *Sanhedrim*; because it was the custom of the *Jews*, to admit any body among them, who was willing to submit to the law of *Moses*.

Pharisees.

2. THE sect of the *Pharisees* was not so ancient; but it made more noise. It derived its name from the *Hebrew* word *Pharas*, which signifies, *to separate*; because the prevailing passion, or rather ambition of this sect, was to distinguish themselves, and *separate* themselves from the people, by a great outward shew of sanctity. Their adherence to the law was extremely exact, and for fear of violating the least precept of it, they scrupulously

\* Dean Prideaux places the rise of this sect, A. 263. before Christ; and thinks it most probable that a dissoluteness of manners gave rise to it, and not the reasonings of Sadoc upon the doctrines of Antigonus. See Con. P. 2. B. 1. under the year 263. and P. 2. B. 5. under the year 107.

observed

observed every thing that had the least relation to it, tho' the law had neither commanded, nor forbidden it; and in this manner, they extended the obligation of paying tythe, even to the smallest herbs, as JESUS CHRIST reproaches them <sup>v</sup>. From thence arose an infinite number of vain observances which they called *traditions*, and which rather corrupted the law, than tended to the observation of it. And this extravagant exactness inspired them with an insupportable pride; and in order to gain the more veneration and esteem, they prayed in publick places, and wrote their mortifications upon their meagre countenances; but at the bottom, this affected piety was only a snare laid for the weakness of widows, whose *houses they devoured* <sup>w</sup>. *Josephus* <sup>x</sup> mentions this sect, in the reign of *Jonathan*, one of the *Asmonean* princes who lived an hundred and forty years before JESUS CHRIST, which was the time when it had most power. Their manner of living was simple, mortified, and very far from an indulgence in the pleasures of life. They valued themselves upon their doctrine and learning; and from thence it is, that the Apostle speaks of this sect, as of the most knowing and the *strictest* religious sect among the *Jews* <sup>y</sup>. *Josephus* <sup>z</sup> speaks thus of them: *The Pharisees make profession of being instructed in all the particulars of the law. Their life is austere; They abhor effeminacy and pleasures: They believe in a fate, and attribute all things to it: but nevertheless acknowledge the freedom of man. They teach that God will one day judge all men, and punish or reward them according to their merits: They maintain that souls are immortal: and that in the other world, some will be shut up in an eternal prison, and others sent back to this world; with this difference,*

<sup>v</sup> Matt. xxiii. 23.<sup>w</sup> Matt. xxiii. 14.<sup>x</sup> *Antiquities.*<sup>y</sup> Acts xxvi. 5.<sup>z</sup> *Wars of the Jews*, B. ii. ch. 12.

that



that those of good men shall re-enter the bodies of men, and those of wicked men inhabit the bodies of beasts: which is exactly the famous transmigration of Pythagoras. The greatest part of the *Pharisees* were *Scribes*; which word signifies, as we have already observed, a man learned in the law, be his sect what it will; whereas the term *Pharisee* implied, that he had embraced some particular manner of life.

BOTH these sects of the *Pharisees* and *Sadducees*, were, as has been said, older than JESUS CHRIST; and *Josephus*<sup>a</sup> observes of them, That the common people were most attached to the *Pharisees*, and That people of distinction had most regard for the *Sadduces*. *John*, one of the *Asmonæan* Princes, enraged at the too great power of the *Pharisees*, in order to humble them, condemned all their traditions, of which they could not prove *Moses* to have been the author; and forbade their laying any stress upon such, declaring himself likewise for the *Sadducees* at the same time. But the resentment of the *Pharisees* at this usage, was extremely great; and being supported by King *Demetrius*, they made war upon *John*, and took from him the countries of *Moab* and *Gilead*. After his death, Queen *Alexandra* favoured them, and re-established their laws, which made them the more haughty; and they committed many disorders in the kingdom, down to the reigns of *Hyrchanus* and *Aristobulus*, one of whom embraced the sect of the *Pharisees*, and the other that of the *Sadducees*.

Herodians.

3. ST. *Epiphanius* reckons among the *Jewish* sects, that of the *Herodians*, which is mentioned in the Gospel<sup>b</sup>: and the common opinion is, that they were a sect of men, who looked on *Herod the great* as the promised *Messiah*. But it is more

<sup>a</sup> *Antiq.* lib. xiii. c. 18. cum seq.

<sup>b</sup> *Matt.* xxii. 16.

probably

probable that the word *Herodians*, signifies no more than the domesticks of *Herod*. To which it may be added, that this Prince having been looked on by a part of the nation, as an usurper of the throne, the other party which were in his interests, were called *Herodians* <sup>c</sup>.

4. THE same Father speaks of certain *Hemero-baptists*, that is, men who bathed themselves every day out of devotion; and of the *Nazareans*. But these latter were the *Christians*. St. *Jerome* quotes a Gospel of the *Nazareans* written in *Hebrew*; and it is well known, That the name of *Christians* was first given in *Antioch* <sup>d</sup>; That the *Jews* called the disciples of our Lord JESUS CHRIST *Nazareans*, by way of insult and contempt, because they thought that JESUS CHRIST was born in the little town of *Nazareth*; and That it was under the name of *The Nazareans*, that they made imprecations against the *Christians* in their synagogues, three times a day.

5. BUT the sect of the *Essenes*, was according to *Josephus*, one of the most considerable sects among the *Jews*. I take their name to be the same with that of the *Hassideans*, which signifies, *pious*, or *holy*; and I suppose that this name was given

<sup>c</sup> By what is said of the *Herodians* in the Gospel, they seem plainly to have been a sect differing from the rest in some points of law and religion. And these seem to be, 1st. Their thinking it lawful to submit to the dominion of the Romans, which the Pharisees inferred to be unlawful from Deut. xvii. 15. Thou mayst not set a stranger over thee which is not thy brother. And 2dly. Their thinking it lawful to join with the Romans, in many of their heathen usages. Both which tenets Herod the great received and practised, and the *Herodians* probably received from him. The latter tenet was what our Saviour calls the leaven of Herod; and on the account of the former, we see the *Herodians* came with the Pharisees, to ask our Saviour that captious question, Whether it were lawful to give tribute to Cæsar? (Matt. xiii. 16.) that they might accuse him of being Cæsar's enemy if he denied it. Prid. Con. P. 2. B. 5. Under the year 107. Acts xi. 26.



to those who joined themselves to *Judas Macca-*  
*bæus*. And if it may be allowed that they were  
 the first *Essenes*; This sect must then have begun  
 with those who followed this great man into the  
 deserts, that they might there be at perfect liberty  
 to observe the law. Their manner of life exactly  
 resembles that of our Monasticks; and some think  
 that some of these were the first *Christians*, who  
 were called monks. The *Essenes* were so prepossessed  
 in favour of their exercises, that thinking them  
 more holy than the sacrifices themselves, they ne-  
 ver went to the temple, either to pray, or sacri-  
 fice: and it is for this reason, that *Josephus* reck-  
 ons them among the sects. It is surprizing that  
 the Scriptures make no mention of them; but  
*Philo* and *Josephus* often do, and perhaps it may  
 be a pleasure to the reader, to see the pictures they  
 draw of them. *Josephus* in his *Second Book* of the  
*Wars of the Jews* <sup>c</sup>, speaks of them thus: The  
*Essenes*, says he, *never marry, and have no chil-*  
*dren but such as they adopt; They despise riches, and*  
*never reside in cities. They never change their shoes*  
*or clothes, but when necessity forces them to it; They*  
*apply themselves to no trade, but put all they have*  
*in common with their brethren, so that the poor find*  
*a certain and ready assistance among them. They*  
*bath every day in cold water, and are extremely*  
*religious. They keep a profound silence at their re-*  
*pasts; and a man must be of an established conti-*  
*nence, in order to be admitted among them; and*  
*though he be so, yet They always engage those whom*  
*they receive, by the most solemn oaths, to serve God,*  
*to keep the faith, and to practise justice. They who*  
*fall into any considerable fault, are expelled their*  
*society. They are extremely severe in their judg-*  
*ments, and despise punishments, and death. They*

<sup>c</sup> Ch. xii.

think that the souls of good men go into the fortunate islands; and that those of the wicked are shut up in subterraneous places.

THE same author adds in the eighteenth Book of his *Antiquities*; That the Essenes refer every thing to God; That, they believe the immortality of the soul; That, they forbid the making any presents in the temple, or offering sacrifice with the people, out of a persuasion that their manner of life is purer than sacrifices; That, their manners are holy; That, they apply themselves to agriculture; That, all their goods are in common; That, they have neither wives, nor servants; That, they choose out the most honest men among them for their Priests; and That, their habits are simple, but neat.

Pliny knew these Essenes, and speaks of them at large in his *History*. They are, says he, a very singular, and the most surprizing people, in the world. They know not the use of money, or of gross pleasures. They have no wives, and yet find a continual support and increase in the numbers of those who join them. Their society is chiefly increased by such as being grown weary of the world, are as it were, driven into this port, by the waves of fortune. So that this nation, wherein no one is born, does yet continue for thousands of ages, which is almost incredible. A distaste of life is the fruitful seed, by which they are multiplied.

BUT no body has written more largely of the Essenes, than Philo. In Syria, says he, and in Palestine which the Jews possess, are found Essenes, whose name signifies Holy, and who deserve this excellent name by their admirable piety. They worship God, not by offering up animals in sacrifice to him, but by sanctifying their own souls. Their number is above four thousand. They dwell only in the country, and fly all residence in cities; for fear

*In the book  
call'd The  
good man  
truly free.*



fear they should be corrupted by the vices which usually infect those places. They employ themselves either in agriculture, or in the most pacifick arts. They have neither gold, nor silver; and don't love vast and extensive estates. Riches little affect them; they seek for nothing but bare necessities. No workman among them makes swords, or any sorts of arms; They even neglect commerce, and make no use of slaves; They are all free, and serve one another. Philosophy does not suit their taste; religion is all their study; and they have no other morality, but the exact practice of the laws of their nation. Every sabbath-day they study them in a particular manner; instruct one another in all virtues; and their only rule is to love God, virtue, and men. And that they do love God, is visible, because they keep a perpetual continence; don't swear; never tell a lie; and believe God to be so far from being the author of evil, as to be the source of all good. Their love of virtue also appears, in the contempt they have for money, glory, and pleasures: and They need give no other proof of the love they have for one another, than the union in which they live. They have the same houses, the same provisions, the same dress, the same tables. They have their gains in common; divide the care of the sick among them, and honour the old men as their fathers <sup>f</sup>.

Judas of  
Galilee.

LASTLY, Josephus <sup>g</sup> reckons among the Jewish sects, that of Judas of Galilee. The account he gives of the opinions of this great man, and the rise of his sect, is this. After Archelaus had been sent into banishment, Judæa was reduced by the Romans to the state of a Province, and forced to pay them tribute. But Judas a native of Gamala a city in Gaulonitis, exhorted the people to shake off this yoke, telling them, that tribute was a

<sup>f</sup> See Prid. Con. P. 2. B. 5. under the year 107.

<sup>g</sup> Antiq. lib. 18.

shameful badge of slavery; and several hearkening to his discourses, and thinking that they could not serve God, and obey the *Romans* too, revolted. This the *Jews* were the more easily persuaded to, because it was a general opinion among them, that it was shameful for them to pay tribute unto a foreign people: and they abominated the *Publicans*, who had the care of collecting the taxes and tributes. And indeed, God himself forbids them to choose a foreigner for king, and directs them to choose one of their own nation<sup>h</sup>. So that an aversion to the *Roman* dominion was natural to all the *Jews*; but they, whose zeal led them to join *Judas*, and form a particular sect, valued themselves upon their holiness and justice; because they would not acknowledge any other sovereign but God: and rather than submit to the dominion of man, and give him the title of Lord, would choose, as *Josephus* says, to subject themselves, and their dearest friends, and relations, to any torments, or even to death it self.

I am of opinion, that *Judas's* sectarists are the same with *the Zealots*, which are so famous in the *Jewish* history. They were called *The just*; and They, who asked JESUS CHRIST the question, whether it was lawful to give tribute to *Cæsar*, pretended to be of this sect: *qui se justos dicebant*<sup>i</sup>, which we ought not to translate, *who feigned themselves to be good men*, but *who feigned themselves to be THE JUST*. JESUS CHRIST was accused of hindering the people from paying tribute to the *Romans*, and consequently of being one of these *Just*: And I don't doubt but that it is in this sense, that *Pilate's* wife calls him *Just*,

<sup>h</sup> Deut. xvii. 15.

<sup>i</sup> Luke xx. 20. *Vulg.*



when she says to her husband concerning him, *Have thou nothing to do with that Just man*<sup>k</sup>.

FROM the *Sectarists*, we now in the last place proceed to the *Schismaticks*, among the *Jews*.

Samari-  
tans,

THE modern *Jews* give the name of *Minims* to all hereticks in general, but especially to the *Christians*. Formerly they looked on the *Samaritans* as the first hereticks, and the rise of them was this. *Jeroboam* having, as has been said, revolted from *Rehoboam* the son of *Solomon*, retired into the tribe of *Ephraim*, of which he was; and having caused a general insurrection, he formed ten Tribes into a kingdom, and possessed himself of it. And lest the peoples going up to *Jerusalem* to sacrifice in the temple, should cause them to return to their obedience to *Rehoboam*, he caused two golden calves to be made, one at *Dan*, and the other at *Bethel*, to be the Gods of his new subjects<sup>l</sup>; so that the revolt was at the same time a religious schism. The *Israelites* (for so the ten tribes were from this time called, whilst they who continued in their obedience to *Rehoboam* were called *Jews*) the *Israelites*, I say, were *Schismaticks* and idolaters at the same time. The *Jews* in derision called them *Ephramites* from the tribe of *Ephraim*, to which *Jeroboam* belonged; and they were also called *Samaritans*, from the mountain and city of *Samaria*. In the time of the first temple *Samaria* was the name of the city only; but afterwards it extended it self to all the country, of which *Sichem*, otherwise called *Neapolis*, was the capital.

THIS city was, in the reign of *Hezekiah* King of *Judah*, taken by *Shalmanezzer*, and the ten tribes were carried into captivity. Some years

<sup>k</sup> Matt. xxvii. 19.

<sup>l</sup> 1 Kings xii. 28.

after, *Efarbaddon* sent the *Cuthæans* to supply the place of the *Jews*, and to inhabit *Samaria*. And these people who knew not the true God, were punished for their idolatry with lions, who made a strange ravage among them. For this reason *Efarbaddon* sent them some of those Priests who had been carried into captivity, to instruct them, and teach them the worship of the true God. But they did not embrace it with purity; they mixed the remains of paganism with their religion. Nevertheless, when *Manasses* the son of *Jaddus* the High-priest of the *Jews*, had built the temple of *Gerizim*, the *Samaritans* then retained their old superstitions no longer; but always contended, that their temple was more holy, than that of *Jerusalem*; inferring from the ark's having been a long time at *Shiloh*, near *Ephraim*; that the worship of God had rather begun in their country, than in *Jerusalem*. Of all the canonical books, they received only the five books of *Moses*. They had no commerce with the *Jews*; but the hatred on both sides was so great, that the *Jews* were forbidden to eat or drink with a *Samaritan*. And from hence comes the *Samaritan* woman's surprise at seeing JESUS CHRIST who was a *Jew*, ask drink of her <sup>m</sup>. There is a *Rabbin* who carries the matter so far as to say, That it was as great a sin to eat bread with a *Samaritan*, as to eat swines flesh; and That the *Samaritans* could neither become proselytes, nor consequently have any part in the resurrection of the dead <sup>n</sup>. Neighbourhood, and the difference of religion, were what raised this envenomed hatred; as we daily see, that no enmities have more fatal effects, than those which arise between the nearest relations, when a

<sup>m</sup> Joh. iv. 9.  
409.

<sup>n</sup> See Prid. Con. P. 1. B. 6. under the year



difference in religion or interest divides them: as long as they continue in the same neighbourhood, nothing is to be expected but perpetual quarrels and wars. Travellers tell us, that there are yet remaining some of these *Samaritans*, who dwell in the city of *Sichem*, near mount *Gerizim*.

Jews of  
Alexandria.

I reckon the second *Jewish Schism*, to be that of the *Jews of Alexandria*, who contrary to the express command that God had given, not to sacrifice any where but at *Jerusalem*, offered sacrifices in the Temple, which *Onias* built in *Egypt*. Except in this, they had the same faith with the other *Jews*; nay, and had even a great respect for the Temple of *Jerusalem*, which they acknowledged to be the capital of the *Jewish* nation, as may be seen in *Philo*.

Hellenist  
Jews.

A third sect of *Jewish Schismatics* were the *Hellenist Jews*; and they likewise came from *Alexandria*, for it was there that the famous *Greek* translation of the Bible was made. From the time that the *Hebrew* language, in which the sacred Books were written, ceased to be the mother-tongue of the *Jews*, there was a schism among them. There were some, besides these in *Alexandria*, who made use of this version in their synagogues; and they were by way of contempt called *Hellenists* or *Grecizers*, by those who read the *Hebrew* Bible in their synagogues. This was all the difference that there was between them; but indeed it was enough. For the *Jews* had an utter aversion to the *Greek* learning; and the *Rabbins* say, that it is as accursed a thing for a parent to teach a child *Greek*, as to bring up a swine. And we see in the *Acts* °, that the *Hebrews*, and the *Hellenists* could not agree, even after they had embraced the Christian Faith. For, that the *Greeks*

° Ch. vi. 1.

of whom St. *Luke* speaks, could be no others than the *Hellenist Jews*, appears from hence, that no *Greek* idolaters were yet converted. The disputes between the *Hebrew* and *Hellenist Jews* went so far at last, that some of the Emperors were forced to make use of their authority to appease them. The two parties pleaded their cause before them, and the reader may see in the *Civil law*, what was determined upon it.

As for the schism of the *Carraeans*, it consisted <sup>Carraeans, or Carra-ites.</sup> in rejecting the oral law, or traditions, and in adhering only to the letter of the Scripture. The text of the Scripture is called in *Hebrew* *Micra*, from *Kara*, to read; and from hence comes the name of the *Carraeans*, who adhered only to the text of the Scripture, and were therefore looked on as pernicious hereticks. The *Jews* call them *Manferim*, that is, *illegitimate*; and the *Carraeans* as much hate the traditionary *Jews*, whom they call *Rabanites*. What gave birth to this schism, was the composing of the *Talmud*. As this book contains all the traditions, they who disliked the traditions, rejected it. There are a great number of these *Carraeans* in the East, to this very day. They could not be mentioned in Scripture, because this schism had not its rise till after the *Talmud* was composed: but nevertheless they may be comprehended under the general name of *Saducees*, who were avowed enemies to traditions P.

P See Prid. Con. P. 2. B. 5. under the year 107.



## C H A P. X.

*The Jewish confession of Faith. Some particular observances in their religion.*

NOTHING more facilitates the understanding of an author, than the knowing what ends he proposed to himself in writing; and we can never well understand what these views were, unless we know what were the dispositions, sentiments, and customs of those, for whom he wrote. For an author always adapts his discourse to all these things; he either touches upon them transiently, or he maintains them, or he refutes them. And from hence it is easy to perceive, how useful it is, in order to understand the Gospel, and Apostolical Epistles, to know what were the opinions and usages of the *Jews*, at the time when the authors of the *New Testament* wrote. By *Jewish* opinions, I don't mean the precepts and doctrines of the law: but certain traditions, which they pretend were left them by their Fathers; which are now found in the *Talmud*; and which, the *Jews*, who are strict adherers to their customs, and ceremonies, do yet observe to this day.

THE confession of faith, which contains these traditions, consists of thirteen articles, but they are not all equally ancient. The ninth, which declares that the law of *Moses* cannot be abolished by any other law, was evidently drawn up against the *Christian* religion. This confession of faith, as represented by *Buxtorf* in his treatise de *Synagoga Judaica*, is as follows.

1.

I firmly believe, That God, blessed be his name for ever, is the Creator, and the Master of all things ; and That every thing was, is, and will be made, for him alone.

2.

I firmly believe, That this Creator of all things, blessed be his name for ever, is one, by an unity peculiar to himself; and That he alone has been, is, and will be, our God.

3.

I firmly believe, That this Creator, blessed be his name for ever, is not corporeal, nor can in any manner whatsoever be conceived to be corporeal; and That there is nothing in the world that is like him.

4.

I firmly believe, That the Creator, blessed be his name for ever, is the beginning and end of all things.

5.

I firmly believe, That the Creator, blessed be his holy name for ever, ought alone to be worshipped, exclusive of all other things.

6.

I firmly believe, That all the words of the *Prophets* are true.

7.

I firmly believe, That all the prophecies of *Moses* our master (God rest his soul in peace) are

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true;



true; and That he is the father of all the *Sages*, whether they went before, or came after him.

8.

I firmly believe, That the law which we have now in our hands was given by *Moses*, God rest his soul in peace.

9.

I firmly believe, That this law will never be changed; and That the Creator, blessed be his holy name, will never give another.

10.

I firmly believe, That the Creator, blessed be his holy name, knows all the actions and all the thoughts of men; as it is said, *he hath formed the hearts of all men, and is not ignorant of any of their works* 9.

11.

I firmly believe, That the supreme Creator rewards those who keep his law, and punishes those who break it.

12.

I firmly believe, That the *Messiah* must come, and though his coming be delayed, I will always expect it, till he does appear.

13.

I firmly believe, That the dead will rise at the time appointed by the Creator, whose name be blessed, and his glory magnified throughout all ages, to all eternity.

9 Psal. xxxiii. 15,

THE *Jews* were so strictly attached to the worship of the true God, long before the birth of JESUS CHRIST, that no remains of their former inclination to idolatry, was observed in them<sup>r</sup>; and therefore neither JESUS CHRIST, nor his Apostles, cast any reproaches upon them, on that account. But because they received several other doctrines, which it is of some importance to know, besides those contained in these thirteen articles; I shall therefore give an account of them, beginning with that which relates to the birth of man.

THE *Rabbins* acknowledge that there is in man a fund of corruption: and the *Talmud* speaks of original sin, thus; *We ought not to be surprized, that the sin of Eve and Adam was so deeply engraven, and that it was as it were sealed with the king's signet, that it might be thereby transmitted to all their posterity; it was because all things were finished the day that Adam was created, and he was the perfection and consummation of the world: so that when he sinned, all the world sinned with him. We partake of his sin, and share in the punishment of it, but not in the sins of his descendants.*

THE *Rabbins* teach, that the wounds which were made in man by sin, will be cured by the *Messiah*; but they say there will be two *Messiahs*, one of which shall be put to death, and the other shall appear with glory. As to the time of his coming, they acknowledge, That their Fathers believed that the space of time which the world was to

<sup>r</sup> The true reason, why the *Jews* were so prone to idolatry, before the Babylonish captivity, and so cautiously, nay, superstitiously fixed against it, ever after that captivity, plainly appears to be this; that they had the Law, and the Prophets read to them every week, in their Synagogues, after the captivity, which they had not before: for they had no Synagogues till after it. Prid. Con. P. i. B. 6. Under the year 444. p. 308, 309. of the Fol. Edition.



last was six thousand years; That of these, God appointed two thousand for the law of nature, two thousand for the law of *Moses*, and two thousand for the *Messiah*; and That, according to this account, the *Messiah* must have come much about the same time that JESUS CHRIST was born and died: But, say they, the iniquities of men which are increased *in infinitum*, have obliged God to let a great part of this last two thousand years pass away, before the coming of the *Messiah*. And they forbid the making of any computation of the years of his coming. Moreover, the gross and carnal *Jews* look on the *Messiah* as a Conqueror, who must subdue all the earth, make them masters of it, and heap all good things upon them; and they think his reign will be a reign of pleasure, and good cheer.

THE *Jews* hate all the rest of mankind; they even think themselves obliged to kill them, unless they submit to the precepts given to *Noah*; no body is with them their neighbour, but an *Israelite*. And what praises soever they may give to the law of *Moses*; yet they think it lawful for them to break it, to save their lives. They seldom make use of the name of God in their oaths, when they do, it makes them inviolable; but when they swear by the creatures, they do not look on those oaths as sacred; nor do they make any scruple of breaking them: And this gave occasion to JESUS CHRIST, and his Apostles to forbid the use of all sorts of oaths, in order thereby to correct that horrid abuse of oaths, which was common among the *Jews*, when the name of God was not in them.

THE *Jews* are persuaded, that they shall none of them be excluded out of a future state; that is,

f Matt. v.

that

that they shall all have all sorts of good things heaped upon them in it; but that they who shall have committed any great crime, shall be punished for it, either in this world, or that to come. They have a sort of penitential canons, which shew the punishments that ought to be inflicted upon sinners, when they come to confess their sins. Which confession is obligatory among them, and may be found among the ceremonies of the sin-offering. He who offered it, confessed his sin, and charged the victim with it. They acknowledge that there is a place appointed for the purification of souls after death; and they formerly offered sacrifices for them; but at present, they content themselves with barely praying for them. They distinguish between two sorts of sins, one of which will be pardoned in the other world, and the other is unpardonable: And *Josephus* tells us, that the *Pharisees* held a very singular opinion upon this subject. They taught that the souls of good men, when they go out of one body, enter into another; but that those of the wicked, are condemned to eternal punishments. Thus *Herod the Tetrarch*, who was prepossessed with this opinion, thought that the soul of *John the Baptist*, whom he had killed, was entered into *JESUS CHRIST*<sup>t</sup>. The modern *Jews* pretend to discover what soul every man has in his body, by the first letters of his name. As for instance, they think that the soul of *Adam* passed into the body of *David*, and must come into that of the *Messiah*, because the first letters of these three names, make that of *Adam*.

ONE of the principal usages among the *Jews* is, the extreme care they take to avoid all uncleannesses. There are an infinite number of these uncleannesses, either set down in the law, or established by tradition; and it is their great care to

<sup>t</sup> Mat. xiv. 2.



avoid all these sorts of uncleannesses, that has obliged them to break off almost all converse with the *Gentiles*. It was not possible, but that they must fall into some or other of these pollutions, as long as they lived with them; because the *Gentiles* not taking any of the precautions which are required by the law, whatever they touched, became unclean. And thus for example, they would not make use of the oil which the *Greeks* made, as has been observed by *Josephus*. I only mention these things transiently, and without supporting what I say by authorities; because they would otherwise too much swell this work, and they may be seen in my *Commentary upon the Gospel*.

*The Jewish practices concerning the Bible.*

THE respect which the *Jews* have for the sacred books, and which even degenerates into superstition, is likewise another of their principal religious practices. Nothing can be added to the care they take in writing them. The books of the ancients were of a different form from ours; they did not consist of several leaves, but were one or more skins of parchment sewn together, and fastened at the end to rollers of wood, upon which they were rolled up. So that a book when thus shut up, might easily be sealed in several places. And such was the book in the *Revelations*, which *St. John* says, *was sealed with seven seals*, and which no body, but the *Lion of the tribe of Judah*, could open and explain. You have the figure of it at the bottom of the sixteenth plate, [at the letter C.] by the side of the picture of the *High-priest*. The *Jews*, who are strict adherers to ancient customs, to this day use no Bibles in their Synagogues, but such as are of this ancient form. Each Synagogue has a *Pentateuch*, which they call *The book of the law*, written upon calves-

skins, in large characters, and without points, because they are of late invention. These skins are fastened to two rollers, whose ends jet out at the sides beyond the skins, and are usually adorned with silver, and it is by them that they hold the book of the law, when they lift it up, and shew it to the people; because they are forbidden to touch the book it self. These skins are several ells long, and must be sewn together by a *Jew*, and that with goats-hair, which has been spun and prepared by a *Jewess*. It must be likewise a *Jew* that writes the law, and they are extremely diligent and exact in it; because the least fault in the world prophanes the book. To open and shut up this book, to hold it, and to raise and shew it to the people, are three offices, which are sold, and bring in a great deal of money. All who are in the Synagogue kiss it; and they who are not near enough to reach it with their mouths, touch it, and then kiss their hands; and put the two fingers with which they touched it upon their eyes, which they think preserves the sight. They keep it in a cupboard, which supplies the place of the *ark of the covenant*; and they therefore call this cupboard *Aron*, which is the *Hebrew* name for the *Ark*. He who presides, chooses any one whom he pleases to read and explain the Scripture, which was a mark of distinction<sup>w</sup>; as we see in the xiiiith chapter of *The Acts*, where we find *the rulers of the synagogue* desiring the Apostles, when they were in the synagogues, to make a discourse to the people. Ordinarily speaking, a *Priest* began, a *Levite* read on, and at last one of the people whom the President chose, concluded. He who read, stood upright<sup>x</sup>, and was not suf-

<sup>w</sup> Maim. Hilc. Teph. c. 12. §. 20, 21, 22.

<sup>x</sup> Therefore it is said of our Saviour, when in the synagogue, that he stood up to read, Luke iv. 16.



ferred so much as to lean against a wall. Before he began, he said with a loud voice, *Bless ye God*, and the congregation answered, *Blessed be thou, O my God, blessed be thou for ever*: And when the lesson was ended, the book was wrapped up in a piece of silk. I have in the sixteenth plate, [at the letter D.] engraven a *Jew*, dressed as I shall hereafter describe him, holding up the book of the law, in order to bless the people with it. And lastly, the *Jews* do yet retain so great a veneration for the *Hebrew* tongue, that they don't think it lawful to use any other Bibles in the synagogues, but such as are written in that language. This was what enraged them so much against the *Hellenists*, who read the *Septuagint*-version; and so much were they grieved that this version was ever made, that they instituted a Fast, in which they annually lament this misfortune. But because the *Hebrew* was after the captivity no longer the vulgar tongue, there was an interpreter in the synagogues, who explained to the people what was read to them in *Hebrew*, as we have seen. But nevertheless, the use they made of the Scripture, gave them at least an imperfect knowledge of the *Hebrew*. And thus, we see that the *Eunuch* who is mentioned in *The Acts* <sup>v</sup>, could read *Isaiah*, and understand enough of it, to form the question he put to *Philip*, concerning the passage of that prophet which relates to **JESUS CHRIST**.

*Customs  
observed in  
celebrating  
their feasts.*

BUT to proceed in relating the religious practices of the *Jews*. They keep festivals, and call them all *Sabbath*, that is, *days of rest*; but they most religiously observe *The Sabbath*, that is, the rest which is appointed to be observed on the seventh day. I have already said, that the *Jews* prepared every thing that was necessary for the

next day, on the eve of the *Sabbath*; and that the *Eve* was therefore called by the *Greeks* *Paraskeve*, that is, *the day of preparation*. To which I here add, that the *Jews* never undertook any thing upon this eve, which they could not finish before sun-set. For it was then that the *Sabbath* began, and lasted till the same hour of the next day; so that it lasted from sun-set to sun-set: And this, as has been observed, is the reason, why the people waited on these days *till sun-set*, before they brought out their sick to *JESUS CHRIST*. As soon as the sun was gone down so far that it began to shine only on the tops of the mountains, they lighted the lamps, because it was not lawful to light any fire on the *Sabbath-day*; and some think, that St. *Luke's* expression, when he says, that *the Sabbath began to shine*<sup>z</sup>, alludes to these lamps, which the *Jews* lighted up on the *Friday-night*, immediately before sun-set. The *Jews*, on the *Sabbath* abstained from all labour; which they divide into nine and thirty different sorts, and which contain under them an infinite multitude of others; some instances of which, are these. It is forbidden to reap, and it is forbidden to gather the ears of corn, because this is a sort of reaping. It is not lawful to sow, and therefore neither is it to walk in ground newly sown, because the seed may stick to the feet, and so be carried from place to place, which is in some sort sowing. And they were also commanded to let all animals rest that day. As to the trifles which the *Rabbins* publish on this occasion, as when in case of watering a horse on the *Sabbath*, they ask whether it is to be led or rode) I shall not trouble the reader with a recital of them. I shall only observe, with relation to the modern *Jews*, That if a beast by accident falls into a ditch

<sup>z</sup> Luke xxiii. 54. *Vulgate*.



on the *Sabbath*-day, they do not take him out, as they formerly did, but only feed him there. And That they extend the prohibition of carrying any thing on that day so far, that a taylor dares not go out of his house with a needle on his sleeve. They carry neither arms, nor gold, nor silver about them, nor are they permitted so much as to touch them; neither do they think it lawful to dress a wound, unless life be in danger. The very rubbing the dirt off their shoes is a breach of the *Sabbath*, and their scruples go so far as even to grant a truce to the fleas.

IN order to explain what is said in the xvth chapter of *Exodus* <sup>a</sup>, *Abide ye every one in his place, let no man go out of his place on the seventh day*, they have fixed a certain distance, which ought not on that day to be exceeded: and which as we have seen, was the space of two thousand cubits, which is called in the *Acts* <sup>b</sup> *A Sabbath-day's journey*. But they know very well how to avoid these troublesome observances, and one of their most common methods in this case, is, to confound two houses together, and by that means to turn two of these spaces of two thousand cubits into one. Two houses which touch one another with them are but one; men that eat of the same bread are with them, of the same house; and if after walking two thousand cubits, a man takes one of the three repasts which are usually taken on the *Sabbath*, he may then walk two thousand more, because the latter are then thought to be blended with the former, and to make but the same single distance of two thousand. This artifice they call *Erubin*, that is, *Mixture*, and the *Rabbins* are vastly prolix upon it.

<sup>a</sup> V. 29.

<sup>b</sup> Ch. i. 12.

THERE now remains nothing more to be said, with regard to festivals, unless it be, that the word *Sabbath* is sometimes taken for the whole week; and that as the *Jews* never let three days together pass without assembling in the Synagogues, *Mondays* and *Fridays* are a sort of feasts with them. Some, to spend them the more holy, accustomed themselves to fast on those days; and such was the *Pharisee*, who said he fasted *twice in a week*<sup>c</sup>. But on *Saturday* they never fasted; they on the contrary fed better, and were better dressed then, than in the rest of the week: It was a day of rejoycing, and is so to this hour. They think themselves obliged then to frequent the synagogues; and when they go thither, it is with so much gravity and attention to what they are going about, that they salute no body by the way. And they never eat on these days, till they return from thence, which made *Josephus* say, that on synagogue-days, they never eat before noon. And this is the reason, why *St. Peter* told the *Jews* on the day of *Pentecost*, that the Apostles could not be drunk as they supposed, because it was *but the third hour*<sup>d</sup>, that is, according to our reckoning, but nine in the morning.

BEFORE the temple was destroyed, the *Jews*<sup>Customs relating to the Temple.</sup> never entered into it, but with an holy respect; and took care not to look too intently upon the Eastern gate. No body sat in it, but the Princes of the house of *David*, they alone had this privilege. The *Jews* were even forbidden to have any cane, or money to negotiate with, or shoes on, when they went up the mountain whereon the temple stood; and they took care when they were upon it, to shake off the dust from their feet, and never spit but in their handkerchiefs<sup>e</sup>. They

<sup>c</sup> Lu. xviii. 12.    <sup>d</sup> Acts ii. 15.    <sup>e</sup> Maim. de Domo electa, c. vii.



could never go cross the temple in order to shorten their way ; much less were they suffered to make a thorough-fare of it by carrying any thing through it <sup>f</sup>. The Priests always went bare-foot in it <sup>g</sup>, and the women had a separate place to themselves, as they have to this day in the synagogues, where they are shut up in a place surrounded with lattices through which they look. It was a common piece of devotion among the *Jews*, to turn themselves towards the temple, when they prayed <sup>h</sup> ; and their respect for it will not suffer them to this day, to place their beds in the position in which the temple was ; nay, they avoid placing themselves so on all occasions, but such, wherein they think the turning towards the temple to be a testimony of respect <sup>i</sup>.

*Usuages relating to the synagogues.*

THEY have now no places of worship but the synagogues ; where they assemble, as has been said, every *Saturday*, to pray and read the Scripture. They offer no sacrifices in them, because they have always thought it unlawful to offer sacrifice any where but in *Jerusalem*. Formerly they went thither in the morning, after dinner, and at night <sup>k</sup>, and always stood : and on their festivals and fasts, they used to pray in publick places, in the same posture ; especially the *Pharisees*, who did it with a great deal of affectation.

THE *Jews* loved long prayers, and superstition always added something new to them : And therefore JESUS CHRIST forbids his disciples

<sup>f</sup> Mark xi. 16.

<sup>g</sup> And it is probable that all the *Jews* did so. De Tabern. l. vii. c. 1. §. 3.

<sup>h</sup> Daniel did so ; and this is what we are to understand by Herod's turning his face to the wall, i. e. towards the temple. De Tabern. l. vii. c. 1. §. 5.

<sup>i</sup> Maim. de Domo electa. c. vii. De Tabern. l. vii. c. 1. §. 1, 2.

<sup>k</sup> And three days in the week, viz. Mondays and Thursdays, as well as Saturdays. Prid. Con. P. 1. B. 6. Under the year 444. Where you have the chief part of the Jewish liturgy.

praying in that manner<sup>l</sup>. They divide prayer into several sorts, as praises, petitions, thanksgiving, which have all particular names<sup>m</sup>; and we see that the Apostles mention them in their epistles<sup>n</sup>. Every one was obliged to pray by himself; but when the people were too stupid for that, one alone prayed aloud, and the congregation answered *Hallelujah*<sup>o</sup>; or at least they finished what he began: As in case he should say, *Blessed be he that cometh*, the people concluded, *In the name of the Lord*. Some of which customs we yet retain, and they are transmitted down to us from the Apostles, who themselves established them in the Church. And to this we must here add, what *Josephus* says, that the *Jews* are obliged to recollect the mercies God shewed them in delivering them from the *Egyptian* captivity, twice every day; namely, every morning, and night. Besides prayers, the *Jews* had likewise benedictions among them; of which every one was obliged to repeat an hundred every day. They said them over their bread, and over their wine, when they were at table; and perhaps this is what *St. Paul* alludes to, when he says, *Whether ye eat, or drink, do all to the glory of God*<sup>p</sup>.

FASTING was practised with great rigour among the *Jews*; instead of those rich habits, which they generally wore, they then clothed themselves in sackcloth, which was made of hair, was very much torn, and very streight. They did not then lie upon their beds to eat as usual; but sat upon the ground, in the dust, and scattered ashes upon

<sup>l</sup> Mat. vii.

<sup>m</sup> Maimonid. Hilcoth Tephil. c. i.

<sup>n</sup> Phil. iv. 6. 2 Tim. i. 3.

<sup>o</sup> Or Amen, according to the nature of the prayers. Maim. Hilc. Teph. c. ix. §. 1. and to this *St. Paul* alludes, 1 Cor. xiv. 16.

De Tab. l. iv. c. 8. §. 6.

<sup>p</sup> 1 Cor. x. 31.



their heads. *Whoever, says Maimonides<sup>a</sup>, keeps a Fast, either on account of his own private misfortunes, or of some dreadful dream, or of publick calamities, ought not to give himself any manner of pleasure, or to walk with his head lifted up, or suffer any joy to appear in his countenance.* Their fasts began in the evening, and ended the next day at the same time. On some fast-days they went bare-foot, and neither washed, nor anointed themselves with oil. When they were at *Jerusalem* they spent the whole day in the temple; and when they were any where else, they spent it in the publick places, where they all day long read the Scriptures aloud, made long prayers, confessed their sins, discoursed about the misfortunes which had happened on the like day, upon the account of which these Fasts had been established, and sometimes read nothing but *The Lamentations of Jeremiah*. They ate nothing till the evening, that is, till the fast-day was expired; and their great and most solemn Fasts began an hour before sun-set, and lasted till mid-night the day following, during all which time they ate nothing; and this perhaps gave occasion to the saying, that *they who fasted did eat neither day nor night*. Labour was forbid on their great Fasts, at least in the day-time; they were not then permitted to wash their whole bodies in warm water, but only their hands and faces; anointings were forbidden; the baths shut up, and not to be entered by any but those who cleaned them; shoes were not to be worn on those days, unless upon a journey; and the use of marriage was then forbidden. But there were some fast days, on which they might do all these things; might eat and drink at night, might work, might bathe, might anoint themselves with oil,

<sup>a</sup> In his *Treatise of fasting*.

might wear their shoes, and might make use of marriage. And if the reader has a mind to see all these things explained, he will find it done in a *Treatise Of Fasting*, which is in the *Talmud*.

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## C H A P. XI.

*Of the republick of the Jews, and of the different Sovereigns who governed it.*

**G**OD is man's natural sovereign; he was created to adore and obey him; but by sinning he changed his master, and of God's subject, became the devil's slave. But the goodness of God could not leave man in this shameful slavery; and till such time as his SON should come to restore him to his obedience to his God, it pleased him to form a people, who should have no other sovereign, but himself. This was the posterity of *Abraham*, whom he chose, and soon raised to be a flourishing nation; and having delivered them from the dominion of *Pharaoh*, was pleased to be himself, their leader, and their king.

So that, the government of the *Jewish* republick was originally divine; and if we call the state where the people govern a *Democracy*, and that where the nobility govern an *Aristocracy*, that of the *Jews* ought for the same reason to be called a *Theocracy*; because God was not only the Divinity which they worshipped, but also the Sovereign to whom they paid all the honours and rights which belong to supreme Majesty. And from hence it was, that religion and policy were so strictly united with them, that he who violated the law of God, and offended against the sacred ceremonies, was looked on as an enemy to the republick. So



that, as in all other states, whatever is contrary to the publick good, and the honour due to the prince, is punished with death; so likewise here, whatever was contrary to religion, and offended God, was punished as a capital crime.

AND God, as has been already observed, gave himself among them all the distinguishing marks and glory of a Sovereign. The tabernacle, which was always placed in the middle of their camp in the wilderness, had thereby as much the appearance of a general of an army's tent, as of a temple. That pillar which was sometimes dark, and sometimes luminous, was as it were the signal which he gave them. *The Israelites*, says the Scripture, *marched at the commandment of the Lord, and at his commandment they pitched* (that is, according as the cloud advanced, or stopped,) *and they kept guard round him, according to the commandment of the Lord by Moses* <sup>r</sup>. And when the temple was built, the *Jews* gave it the name of *Hekal*, which signifies a *palace*. The ark that was in it, was the throne on which God sat, and therefore *David* calls it *his footstool* <sup>†</sup>. This ark with the four animals was as it were a military chariot; and the figures of these animals were those of a man, a lion, an ox, and an eagle, which are the boldest and most courageous things in nature; so that God considered as seated in this mystical chariot, appeared to be truly the General of the *Jews*, and *the God of hosts*, as he often calls himself in Scripture; and as has been already observed.

THE manner likewise in which he caused himself to be served in the temple, has yet a greater air of Sovereignty. As a king, he would have his captains, his soldiers, his guards. He established

<sup>r</sup> Num. ix. 18, 23. *Vulgate*.

<sup>†</sup> Psal. xcix. 5.

all sorts of officers, for the different services; reserved to himself the tenths of the fruits; appropriated to himself the First-fruits of all things; imposed a tribute upon every head; and required that all the First-born should be devoted to him: in short, the most powerful King cannot be served with more magnificence, and order, than God was served with, in the temple. The number of *Priests*, *Levites*, and *Nethinims* was almost infinite; and these exactly discharged the duties of centinels and guards.

ALL the laws God had established had no other end but his own worship; and it is certain that the republick of the *Hebrews* was only formed, that it might preserve the true religion. It wanted no law indeed that could make it flourishing, but still religion was its principal aim; it was formed to give the world an idea of the worship of God; and to express the figures which represented JESUS CHRIST and his church.

BUT though this republick had no other sovereign but God; yet the *Israelites*, who could not bear the glory of his presence, and were terrified at the noise and thunders in the midst of which he shewed himself to them on mount *Sinai*; (where their republick, if I may so speak, had its birth) prayed him that he would not speak to them himself, but make use of the ministry of *Moses*, that he might be the interpreter of his will. Accordingly, this great man, says the author of *the Epistle to the Hebrews*, discharged this important office *with faithfulness*<sup>t</sup>; he brought the people God's orders, and neglected nothing necessary to the execution of them. As soon as any difficulty presented it self, he consulted him; and never spoke but in his name. To *Moses* suc-

<sup>t</sup> Ch. iii. 2.



ceeded *Joshua*; and to him, the *Judges*; till at length *Israel* being as it were tired with obeying God, obliged *Samuel*, who was the last of the *Judges*, to give them a king. But though religion and policy were thus strictly united in the *Jewish* republick; yet must we always distinguish the civil magistrates, from those sacred ministers of which we have before spoken.

I shall not here run up so high as to the *Patriarchs*, who were the first heads of the *Jewish* nation: this people did not begin to be formed into a republick, till it came to mount *Sinai*. There, as has just now been observed, God reserved to himself the Sovereignty, and established *Moses* to be his minister. But *Moses* distributed his authority among some aged and prudent men, whom he chose out of every tribe, whereby the government became aristocratical: and he distinguished the ministers of the temple from the magistrates, and gave every one his office, agreeably to the commandments he had received from God. After him *Joshua* and the *Judges* succeeded; and they kept up the same form of government. For thus God commanded *Joshua*, *Be thou strong, says he to him, and very courageous, that thou mayst observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayst know what thou hast to do* <sup>v</sup>. And the *Jews* on their side promised to obey *Joshua*. *All that thou commandest us we will do, and whithersoever thou sendest us we will go; according as we hearkened to Moses in all things, so will we hearken unto thee* <sup>w</sup>. And *Joshua* before he died, assembled the *Jews*, and renewed the orders he had received from God, which the people again engaged themselves strictly

<sup>v</sup> Josh. i. 7. *Vulg.*

<sup>w</sup> *Ibid.* *ver* 16, 17.

to observe. And they accordingly performed their promise, *The people, says the Scripture, served the Lord all the days of Joshua, and the days of the Elders that outlived Joshua, who had seen all the great works of the Lord which he had done for Israel* \*. *Moses, according to Josephus, was desirous that the government which he established, should have continued always, and therefore he makes him speak thus to the Jews: Of all the different sorts of government, an aristocracy is the most excellent, and the most convenient; take care, how you take up any other; stick closely to that; let the laws be your masters; do nothing but what they prescribe, and be content with having GOD for your sovereign. But if the desire of Kings should at any time seize you, choose one of your own nation.*

AFTER the Jews were in possession of *The land of Canaan*, they were governed by the Judges, whose order and succession we see in the book which takes its name from them. Under *Samuel*, who was the last of them, they demanded a king. *Make us a King, say they to this Prophet, to judge us like other nations* †. But *Samuel* before he answered them, consulted God: and God's answer to him was, *Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them* ‡. Which words shew, that God had hitherto been the King of the *Israelites*, because they had had no law, but what he had given them; but that he ceased to be so upon the establishment of a King, whose sovereign will was another law, which they would from that time be obliged to follow.

*Howbeit, yet protest solemnly to them, says God to Samuel in the same place, And shew them the*

\* Jud. ii. 7.

† 1 Sam. viii. 7.

‡ v. 7.



manner of the king that shall reign over them <sup>a</sup>. The Latin has it, *jus regis*, but the Hebrew word *Mischepath* signifies both *right* and custom. So that, God gave the *Israelites* warning of what kings use to do, when they abuse the authority, which he puts into their hands, and takes from them, when he pleases.

*Saul* was the first King of the *Jews*, *David* the second: and the latter made the kingdom hereditary in his own family. *Zedekiah* was their last King, he having been himself carried into captivity by *Nebuchadnezzar*. At their return from the captivity, which lasted seventy years, they returned to an aristocracy. The High-priests joined the Priest-hood and the civil government together; and under the persecution of *Antiochus*, the *Asmonæan* family sprung up, and got the government. They at first took only the title of Princes, but afterwards they took that of Kings. And this family was destroyed by *Herod*, who possessed himself of the Kingdom. But his son *Archelaus* inherited only a part of it, governed *Judæa* with the title of an *Ethnarchy*, and was banished, after he had governed it ten years; and then *Judæa* became a *Roman Province*. Though the *Jews* had the free exercise of their religion and their law, yet they were subject to the *Roman* Emperors, who appointed their governors, and imposed tribute upon them. And their desire of shaking off this yoke, and recovering their liberty, engaged them in that fatal war, which brought on the ruin of *Jerusalem*, the temple, and almost the whole nation.

THIS is the entire Succession of the Sovereigns who governed the *Jews*; but they had besides them, other magistrates and officers, who were

dispersed in the cities, in every tribe, and governed under their authority. The *Assyrians* suffered them, even during the captivity; they had then some shadow of government, and settled the differences that arose among the *Jews*; and they were called *the Princes of the captivity*. But of them no more in this place; I shall here confine my self to those magistrates, who govern'd the nation under the authority of the sovereign, and whose origin was this.

THE first year after the *Jews* came out of *Egypt*, *Moses* alone took cognisance of all their differences. Which made *Jethro* his father-in-law, represent to him, That he took upon him a trouble which would be too much for him; and That therefore he ought to choose out some wise and able men, whom he might appoint to be judges of lesser matters; and to reserve to himself those only, which were of the greatest importance. And accordingly, *Moses* took his advice, chose out some of the most prudent and understanding men in all the tribes, divided them into several classes, and gave them names according to the authority he invested them with, and the number of the persons, who were subject to them. *I spake unto you, says Moses, at that time, saying, I am not able to bear you my self alone, how can I my self alone bear your cumbrance, and your burden, and your strife? Take ye wise men and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise-men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time saying, Hear*

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*the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but you shall hear the small as well as the great; you shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it* <sup>b</sup>.

So that each tribe had its head who governed it; and these are by the *Latins* called *Principes*; and by the *Greeks*, *Archons*. There were twelve of them, according to the number of the tribes; and they with the sovereign made up the council of the nation, and *sitting upon twelve thrones, judged the twelve tribes of Israel*. The families likewise of every tribe, had their heads, which are often mentioned in Scripture. They had a right of assembling their families together, of informing them of every thing that concerned the state, and of putting themselves at the head of them, when they went to war. And the same order was also observed in every city. There were Princes, that is, governours, who were distinguished by the numbers they governed, whether thousands, hundreds, or fifties. The little towns could not have in them a captain of a thousand; and such was *Bethlehem*, as appears from the words of the *Prophet*, who says of it, *Though thou be little among the thousands of Judah* <sup>c</sup>, that is, though it was not considerable enough to have in it a commander, who had under him a thousand men. All these different heads were established by *Moses* in the desert, according to *Jethro's* advice.

<sup>b</sup> Deut. i. 9, 12, 13, 14, 15, 16, 17.

<sup>c</sup> Mic. v. 2.

*Judas Maccabæus* first brought a body of regular troops to guard the temple; and these received their orders from the Priests, and were employed in seizing criminals, and appeasing seditions. These troops are often mentioned in the Gospel, and are the guard, which *Pilate* told the Priests they had in their own power <sup>d</sup>. *Judas* had a part of them to attend him, when he went to seize JESUS CHRIST. Their heads are called in the New-Testament, *The captains of the temple* <sup>e</sup>. And as in the civil, so likewise in the military government, they had these same distinctions; for these also had their generals, their captains of thousands, of hundreds, and of fifties.

THE manner of instituting all these magistrates, was their being appointed by a magistrate whose office it was to do it, and who laid his hands on them <sup>f</sup>; it is a maxim among the *Hebrews*, that he who has no lawful authority, can give none. When *Moses* established the seventy senators, he laid his hands on them, and immediately they were filled with the Spirit of God. They appointed their successors in the same manner, and the Church continues to retain the same ceremony, in the choice and ordination of her ministers.

<sup>d</sup> Matt. xxvii. 65. <sup>e</sup> Luke xxii. 52.  
c. iv. § 11. Lamy de Tabern. l. iv. c. 8. § 5.

<sup>f</sup> Maimon.



## C H A P. XII.

*Of the civil administration of the republick of the Hebrews; and of their different tribunals; of the form of their judicial proceedings; and of their punishment of Criminals.*

THE magistrates of whom we have been speaking, had the administration of this republick; and they governed it according to the laws, which God had given them. For he was not content with prescribing the manner in which he would be served; he likewise regulated every thing that related to civil life, as buyings, sellings, marriages, food, habits, houses, arts, and peace and war. And hence came that strict union of which we have spoken, between religion and policy; insomuch, that the affairs of both were transacted in the temple, and the Priests were at the same time both Sacrificers and Judges.

IN treating of the civil administration of the Jewish republick, we may observe four things: I. their assemblies; II. their different tribunals; III. the form of their judgments; and IV. their manner of punishing criminals. And these shall be in their order, the subject of this chapter.

I. As to their assemblies, which the Scripture sometimes calls the *Church* <sup>g</sup>, and sometimes the *Synagogue* <sup>h</sup>; they were either, 1<sup>st</sup>. of the whole nation, or 2<sup>dly</sup>. of one particular tribe; or 3<sup>dly</sup>. of one family; or 4<sup>thly</sup>. of one city. They were never called together, but by order of the magistrate, and by sound of trumpet, in the same man-

<sup>g</sup> Deut. xxiii. 1, 2, 3. and in many other places, according to the Vulgate. <sup>h</sup> Ex. xxxiv. 31. Numb. iv. 34, and many other places in the Vulgate.

ner which God commanded. *Make thee two trumpets of silver, that thou mayst use them for the calling of the assembly, and for the journeying of the camp. And when they shall blow with them, all the assembly shall assemble themselves to thee, at the door of the tabernacle of the congregation. And if they blow but with one trumpet, then the Princes which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie eastwards shall go forward, &c.* <sup>i.</sup> And here we cannot but observe, as we go on; the orders God here gives the people to come to the gate of the tabernacle, as to that of his palace, to learn his will; in the same manner as it is customary in all nations to go to the Prince's palace, to demand justice. As for the occasions of calling these assemblies, they were various. Sometimes it was for publick prayers, and sometimes for the reading of the law; sometimes it was for the election of magistrates; and sometimes to deliberate of peace or war. And there was yet another occasion of calling them besides all these, which was, when some guilty person who drew the wrath of God upon the people, lay hid among them; for then, they assembled in order to discover him, as is related at large in the seventh chapter of *Joshua*.

II. As to the different tribunals of the *Hebrews* for the administration of justice, we shall in speaking to them, consider, *1st.* the different sorts of them; *2dly.* their jurisdictions; and *3dly.* the places where they were held,

*1st.* To begin with their different tribunals, which in the *French* [and *English*] versions are called *Judgments*; it is to these that our blessed Lord alludes in the fifth chapter of *St. Matthew*, The different courts of judicature among them.

<sup>i.</sup> Num. x. 2. 3. 4. 5.

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when he says, *Whosoever is angry with his brother without a cause, is in danger of the Judgment; and whosoever shall say unto his brother Raca, shall be in danger of the Council*<sup>k</sup>. For there was a tribunal in every city, which was to take cognisance of common cases, and which, as we have said, is [in the *English* and] the *French* versions called a *Judgment*, whereby we are to understand a court of judicature. These tribunals all consisted either (1<sup>st</sup>.) of *three* only; or (2<sup>dly</sup>.) of *three and twenty* judges. The *Jews* thought their number ought to be unequal, that in case one was for acquitting, and another for condemning the prisoner, the third might turn the ballance, and determine it. But besides these, there was (3<sup>dly</sup>.) a third tribunal which was superior to them, which they called *the Sanhedrim*, from the Greek, συνέδριον, which they a little changed, for it ought to be read, *the Synedrim*. The word signifies a place of assembly where several judges sat; and this tribunal also is called in the *Vulgate*, *Concilium*. It is with reference to these two tribunals, that *David* speaks, when he says<sup>l</sup>, that *The wicked shall not rise up* (that is, shall not dare to appear) *either in the Judgment, or in the Council of the just*. But the word *Sanhedrim* was likewise given to inferior tribunals; and in order to distinguish that which was superior from the rest, it was called, *The great Sanhedrim*. *Moses* established it, as we have seen, when by the advice of his father-in-law and God's command, he chose out seventy of the most aged and able persons, upon whom he devolved a part of the publick business. *Moses* was at the head of these seventy old men, and therefore the *Jews* pretend, that *The great Council*, or *The great Sanhedrim*, consisted of seventy one Judges: but

Plate 17.

<sup>k</sup> v. 22<sup>l</sup> Psal. i. 5. *Vulg.*

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The Great SANHEDRIM.

J. Pine sc.  
3. The HICAM.

1. The PRESIDENT.  
2. The AB.



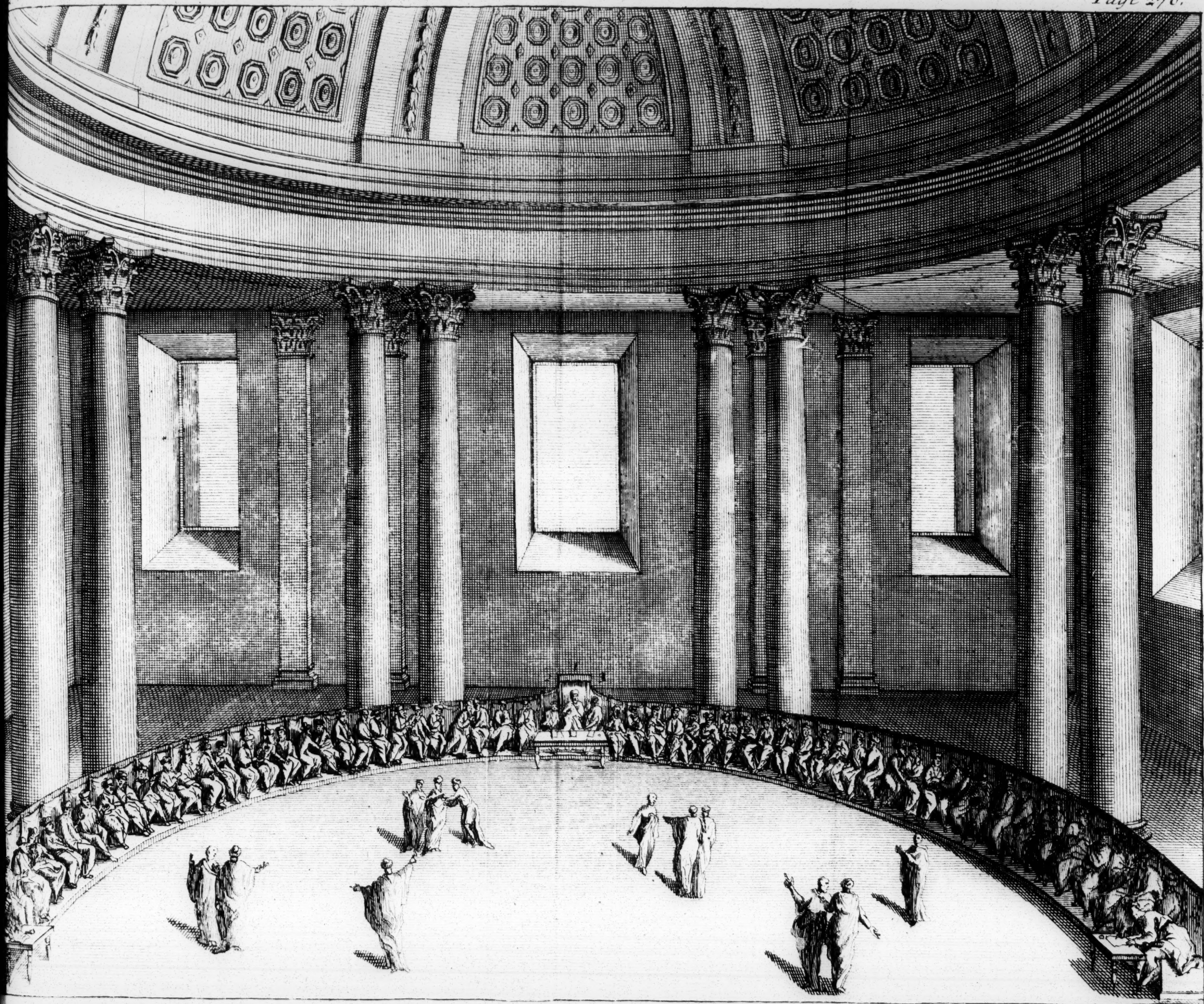
when he says, *Whosoever is angry with his brother without a cause, is in danger of the Judgment; and whosoever shall say unto his brother Raca, shall be in danger of the Council*<sup>k</sup>. For there was a tribunal in every city, which was to take cognisance of common cases, and which, as we have said, is [in the *English* and] the *French* versions called a *Judgment*, whereby we are to understand a court of judicature. These tribunals all consisted either (1<sup>st</sup>.) of *three* only; or (2<sup>dly</sup>.) of *three and twenty* judges. The *Jews* thought their number ought to be unequal, that in case one was for acquitting, and another for condemning the prisoner, the third might turn the ballance, and determine it. But besides these, there was (3<sup>dly</sup>.) a third tribunal which was superior to them, which they called *the Sanhedrim*, from the Greek, συνέδριον, which they a little changed, for it ought to be read, *the Sinedrim*. The word signifies a place of assembly where several judges sat; and this tribunal also is called in the *Vulgate*, *Concilium*. It is with reference to these two tribunals, that *David* speaks, when he says<sup>l</sup>, that *The wicked shall not rise up* (that is, shall not dare to appear) *either in the Judgment, or in the Council of the just*. But the word *Sanhedrim* was likewise given to inferior tribunals; and in order to distinguish that which was superior from the rest, it was called, *The great Sanhedrim*. *Moses* established it, as we have seen, when by the advice of his father-in-law and God's command, he chose out seventy of the most aged and able persons, upon whom he devolved a part of the publick business. *Moses* was at the head of these seventy old men, and therefore the *Jews* pretend, that *The great Council*, or *The great Sanhedrim*, consisted of seventy one Judges: but

Plate 17.

<sup>k</sup> 22<sup>l</sup> Psal. 135.

they





1. The PRESIDENT.  
2. The AB.

The Great SANHEDRIM.

3. The HALL.  
J. Pine sc.



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They who admit of a seventy second, have both the Scripture and the commentaries of the *Rabbins* against them. The head of this council was called *Anaschi*, that is, *President*; and he who supplied his room in his absence was called, *The Ab*, that is, *The father of the council*, who always sat at the President's right hand. Some also think, that besides these, there was a third head, who sat at the President's left hand, and was called *Elacam*, that is, *Wife*: and it is probable, that the mother of *Zebedee's* children had these two posts of honour in view, when she desir'd of *JESUS CHRIST*, that *Her two sons might sit, the one at his right hand, and the other on his left, in his Kingdom* <sup>m</sup>.

2dly. As to jurisdiction, pecuniary causes, and <sup>*Their Jurisdictions:*</sup> such as related to property, were, according to the *Talmud*, heard by the *Three Judges*; such as related to life, were heard by the *Three and Twenty*; and such as were of the greatest importance, were brought before *The great Sanhedrim*; to whose authority, the tribes, the king, the false prophets, and the high-priests were subject, and whose business it was to judge of what related to religion. *And when there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates, then shalt thou arise, and get thee unto the place which the Lord thy God shall choose, and thou shalt come unto the Priests, the Levites, and to the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment. And thou shalt do according to the sentence which they of that place (which the Lord shall choose) shall shew thee, and thou shalt observe to do according to all that they inform thee: according to the*

<sup>m</sup> Matt. xx. 21.



sentence of the law which they shall teach thee, according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left<sup>n</sup>. Upon this was established the authority of *The great Sanhedrim*, which consisted of a great many Priests, who, as has been already observed, had a great part of the civil government in their hands.

BUT the power of *The great Sanhedrim* was not always the same. The power, which God at first gave it, was as we have seen, the supreme; nevertheless, there is very little said of it, during the reigns of the *Kings*: But under the *Asmonean* Princes, and *Herod*, and even whilst *Judæa* was under the *Roman* governors, *The Sanhedrim* had great authority. We have proved in another place, that *John the Baptist* was imprisoned by the order of this court; and you may see in the twentieth chapter of *St. Luke*, and the eleventh of *St. John*, that it took cognizance of the actions of *JESUS CHRIST*, because every thing that related to religion, was its proper province. And for the same reason, we find the *Princes of the Priests* commanding *JESUS CHRIST* to declare, *by what authority he did all those things which he took in hand*<sup>o</sup>.

NEITHER did this *Sanhedrim* always subsist. That it had its interruptions, the silence of the Scriptures sufficiently shews: for it would have been much oftner mentioned there, if it had always had the authority, which it had in the time of our blessed Saviour. Some think, that in *David's* time, the *Cherethites* and the *Pelethites* who attended him<sup>p</sup>, were the chief persons of his court; and that his council was formed of them, and took

<sup>n</sup> Deut. xvii. 8, 9, 10, 11.

<sup>o</sup> Mar. xi. 27, 28.

<sup>p</sup> 2 Sam. xv. 18.

the place of the *seventy Judges*, which *Moses* had established. The word *Cherethite* signifies a *destroyer*, or one who condemns to death, and the word *Pelethite* signifies *one who punishes another*. But the *Rabbins* give a different interpretation to both these words. They say, that *Cherethite* signifies a man who *cuts short his discourse*, from *Carath*, which signifies *to cut*; because the *Judges* affected to speak in a very concise and expressive manner, so that every word should be a sentence. And *Pelethite*, according to them, signifies an *extraordinary person*, from *Pala*, which signifies, *to make one's self admired*. The same *Rabbins* also pretend that the power of condemning to death was taken from the *Sanhedrim* forty years before the destruction of the second temple, that is, about the time of *JESUS CHRIST*; but the condemnation of *St. Stephen*, and several other instances, which are given by *Josephus*, shew the contrary. I have examined this question in my *Commentary*; and there shew, that when the *Jews* said, *That it was not lawful for them to put any man to death*<sup>a</sup> (when *Pilate* had told them, that they might proceed against *JESUS*, if they found him guilty) they meant, that it was not lawful for them to condemn any man on that day, in which they were to celebrate the *Passover*.

3dly. THE inferior tribunals were placed at the gates of the cities; which place was chosen as being the most frequented, and most convenient for the parties to come together. And from hence it is, that in the Scriptures, the word *Gate* does sometimes signify the place where a court of judicature is held. Thus it is said in *the last chapter of the Proverbs*<sup>r</sup>, that *the husband of the virtuous woman is known, or is illustrious, in the Gates*,  
*The places where they were held.*

<sup>a</sup> John xviii. 31.

<sup>r</sup> Ver. 23.



when he sitteth among the elders of the land; and thus it is said of the good man's children, in the hundred and twenty seventh Psalm<sup>f</sup>, that, *they shall not be ashamed, when they shall speak with the enemies in the Gate.* A town could not have the court of *Twenty-three* in it, unless it had six-score inhabitants, but if there were so many, it could; nevertheless, *Josephus* says<sup>t</sup>, that there were but seven Judges in each town: *Let there be, says he, seven persons of known virtue, and zealous for justice, to preside; and let each of these Judges have two Levites under him.* Which passage has much puzzled the interpreters; and some of them think, that this is to be understood of the seven first Judges, who were the most considerable, and to whom the rest were in the nature of assistants. Some *Rabbins* pretend, that there were two courts of *Twenty-three*, in *Jerusalem*; one at the foot of the mountain, on which the temple stood; and the other, at the porch-gate: and that when the number of the Judges of *The great Sanhedrim*, was incomplete, it was filled up from these.

*The great Sanhedrim*, or as the *Jews* speak, *The house of judgment*, was called in *Hebrew*, *lischat bagazith*, that is, *a wrought stone*. The place in which it stood was partly within *The court of the Priests*, and partly within that of the *Israelites*, as we have marked it out in the plan of the temple. The seats in it were of an oval figure, and in those of them which were within *their court*, the *Priests* sat; in those which were without it, sat the other Judges, who were not *Priests*; and the *President* was placed in the middle, that he might be the better seen and heard. So that criminals were here condemned to death in the temple, though they were executed in another place; which

<sup>f</sup> *Ver. 5.*<sup>t</sup> *Antiq. lib. 8.*

was another mark of that sovereign power which God reserved to himself, in that it pleased him to appoint, that crimes should be judged in his own temple, and by his own ministers.

IT was necessary that this tribunal should be at *Jerusalem*, because God had commanded in the seventh chapter of *Deuteronomy*<sup>v</sup>, that if the inferior Judges could not agree, they should go up to the city which God should choose. Now God had chosen *Jerusalem*; and therefore JESUS CHRIST, the business of whose process it was to know, whether he was a Prophet or no, which could be determined only by the *Sanhedrim*, must necessarily die at *Jerusalem*, as himself said<sup>w</sup>: And for this reason it is said, that the law came out from *Jerusalem*, and spread it self over all *Israel*; because the differences of religion and all other affairs of importance, were there determined. *The Sanhedrim placed in Gazith*, that is, in the temple, is the support of the oral law, says *Maimonides*, and the source of instruction; its judgments are spread all over *Israel*; they who believe in *Moses* and the law, are obliged to abide by its decisions, in all their differences. But *Josephus* puts a restriction upon this blind obedience, which is this; That they are to be so obeyed unless when it is certain, that the Judges have suffered themselves to be corrupted, and they can be convicted of having given an unjust judgment. It appears by *St. Luke*<sup>x</sup>, that JESUS CHRIST was judged in the temple by the *Sanhedrim*. As soon as it was day, says he (which circumstance he takes notice of, because all sentences which concerned life could only be pronounced by day) the elders of the people, and the chief Priests and Scribes came together, and led him into their Council; the Greek expression is, εἰς τὸ συνέδριον αὐτῶν, into their San-

<sup>v</sup> V. 8, 9.<sup>w</sup> Luke xiii. 31, 32, 33.<sup>x</sup> Ch. xxii. 66.



*bedrim.* So that this innocent victim was condemned in the temple, and led from thence to execution.

[III. As to the form of the *Jewish* judgments, it comprehends under it, 1<sup>st</sup>. the rules which the judges were obliged to follow; 2<sup>dly</sup>. the method of carrying on processes; 3<sup>dly</sup>. the witnesses; and 4<sup>thly</sup>. the method of proceeding against criminals.]

*The rules  
which the  
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1<sup>st</sup>. THE rules by which the Judges were obliged to regulate their conduct, are the following ones; which are set down in the twenty third chapter of *Exodus*, and the fifth chapter of *Deuteronomy*. *Thou shalt not receive a false report<sup>y</sup>; Thou shalt not countenance a poor man in his cause<sup>z</sup>; Thou shalt take no gift, for a gift blindeth the wise<sup>a</sup>; Ye shall not respect persons in judgment<sup>b</sup>.* Let not the Judge hearken to false reports; fame often publishes things which are not true. It is a crime, says *Philo*, to do an unjust thing for money, and it is not an honest action, to take money for doing justice: for there are some persons who will not favour a good cause, unless they are paid for it; but the sentence of a judge should be as well disinterested, as just. It is likewise the duty of a good Judge, to examine every affair thoroughly, before he determines it; and to lay aside all personal regards of friendship, enmity, and relation, and not to suffer himself to be byassed, either by affection or hatred. And lastly, the Scripture forewarns the Judges to guard against a false compassion for the poor in judgment. Compassion is indeed due to the unfortunate; but he that commits a wicked action, is not unfortunate, but wicked. And as then the innocent ought to be rewarded, so likewise ought the guilty to be punished. Misery is not always a just plea for favour; criminals ought to raise our anger, and not our compassion.

<sup>y</sup> *Exod. xxiii. 1.*    <sup>z</sup> *V. 3.*    <sup>a</sup> *V. 8.*    <sup>b</sup> *Deut. i. 17.*  
2<sup>dly</sup>.

2dly. THE method of carrying on a process The method of carrying on a process. among the *Jews*, was this. He who entered the action, went to the Judges, and opened his affair to them; and then they sent officers with him, to go and seize the party, and bring him to justice. To this our Lord alludes, when he says, *Agree with thine adversary, whilst thou art in the way with him* <sup>c</sup>, that is, before thou art brought before the Judge, lest thou be condemned. But sometimes each party chose a Judge, and these two chose a third, because their number was always to be unequal.

3dly. As to the witnesses, it is commanded in *Witnesses* *Deuteronomy* <sup>d</sup>, That the testimony of one single person shall not be received against any one; and That in order to have a thing believed, it shall be confirmed by two, or three persons. The witnesses swore by the name of the living God; and when they were asked, whether they had spoken the truth in what they said, they answered *Amen*; which was the same thing as if they had sworn, that what they said was true. As well he who asked the question, as he who took the oath, made use of the same form, *By the living God*. And some authors say, That after the Judges had pronounced sentence, both they, and the witnesses, laid their hands upon the head of the criminal, and said to him, *Thy blood be upon thee*; and That it was in allusion to this form, that the *Jews* cried out in the judgment of JESUS CHRIST, whom they accused before *Pilate*, *His blood be upon us, and upon our children* <sup>e</sup>.

4thly. As to the trial of criminals, the law would The method of proceeding against criminals. not suffer any person to be condemned, till he had been heard; and till such time as the Judges had carefully informed themselves of his actions. In order

<sup>c</sup> Matt. v. 25.

<sup>d</sup> Ch. xix. 15.

<sup>e</sup> Matt. xxvii. 25.



to induce the criminal to confess his crime, they said to him, *Give glory to God*, that is, Confess the truth; Be your own judge. For the *Jews* were of opinion, that criminals who confessed their crimes, would partake in the happiness of a future state; and therefore they exhorted and pressed the criminals, not to draw down the hatred of God upon them, by obstinacy and stubbornness in concealing their crimes. St. Paul sometimes alludes to this custom among the *Jews*; as when he says, *Happy is he that condemneth not himself, in that thing which he alloweth*<sup>f</sup>; that is, who being convinced of the truth of a thing, is not weak enough to give testimony against himself, notwithstanding his conviction: And when he says in his *Epistle to Titus* 8, that an *Heretick is condemned of himself*. There were always in court three clerks, who wrote down the opinions of the Judges; one wrote the opinions of those who were for acquitting the accused; another theirs, who were for condemning him; and the third, both. Sentence was drawn up in these terms, *Such a one has been condemned by the decree of such a court, Let the people hear and fear*; that is, fear suffering the like punishment, if they should be found guilty of the same crime.

Punish-  
ments.

IV. NEXT to the forms of judicial proceedings most naturally follow punishments; [which were either, 1<sup>st</sup>. such as were inflicted by God himself; or, 2<sup>dly</sup>. excommunication; or, 3<sup>dly</sup>. pecuniary punishments; or, 4<sup>thly</sup>. corporal ones.]

1<sup>st</sup>. GOD, who was the sovereign master of the republick of the *Hebrews*, and who had no less power over the minds than the bodies of his subjects, did not only appoint visible and corporal punishments for the correction of the guilty; but

[ Rom. xiv. 22.]

§ Ch. iii. 11.

likewise

likewise sometimes exercised spiritual and invisible ones; such as no prince, how powerful soever, could make use of. So that though a man, who violated the law of God in secret, and whose crime was known to no man but himself, might therefore flatter himself with the hopes of escaping unpunished, yet he could not escape the knowledge of God: But the divine justice discovered it self upon the secret dissembler, by a sudden death. This the *Jews* call *Mors per manum cœli*, as if they should say, *A stroke from heaven*; and it is to these sorts of sudden and supernatural deaths, that St. Paul alludes, when he tells the *Corinthians*, that the little care they took in preparing themselves for the Sacrament<sup>h</sup>, was the reason why *many were weak and sickly among them, and many slept*. Without these extraordinary punishments, how many of those, who had been guilty of crimes to which God annexed a capital punishment, would by their concealing their guilt from the sight of men, have escaped it?

2dly. AMONG the punishments which were *Excommu-* inflicted by men, the chief was excommunication.<sup>nication.</sup> It was then not only an ecclesiastical punishment, as we now speak, but also a civil one; because in this theocratical republick, there was no distinction between the divine right, and the civil. It was a separation from all communication, as well social, as religious; and the excommunicated were forbidden entering the temple, or the synagogues. Which is the reason why JESUS CHRIST, when he would tell his disciples that they should be *excommunicated* by the *Jews*, barely tells them, *That they would be put out of their synagogues*<sup>i</sup>; and St. Paul in his first epistle to the *Corinthians*<sup>k</sup>

<sup>h</sup> Or rather, *in behaving themselves reverently at it.*

<sup>i</sup> John xvi. 2.

<sup>k</sup> Ch. v.



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<sup>i</sup> John xvi, 2.

<sup>k</sup> Ch. v.



says of the incestuous person, that he ought to have been taken away from among them; and to the Galatians<sup>1</sup>, *I would they were even cut off which trouble you*: the word *cut-off*, which was made use of in excommunication, is stronger in the original, and signifies, *To root out, or destroy*. The excommunicated were also debarred of all the intercourses of civil life; for the Jews were not permitted to come near them, but to keep at the distance of at least four cubits from them. It was likewise forbidden to eat with them, and for this reason the Jews did never eat with Pagans, Samaritans, or Publicans, because they looked upon them as excommunicated persons; and St. Paul in his first epistle to the Corinthians forbids them *to keep company, or to eat with fornicators*<sup>m</sup>. This Jewish excommunication differed from that of the Church in this, that if a man who was forbidden to enter into the temple on account of any crime he had been guilty of, was rash enough to go there, he would have been punished for it. Which was likewise the case with respect to any one, who should come near another person, while he had any legal impurity upon him. From hence came the fear the woman in the Gospel was in, of touching JESUS CHRIST<sup>n</sup>, which nevertheless the high idea she had of the piety of our Saviour so far overcame, as to give her courage enough to touch his garment, in order to be thereby cured of her issue of blood; and it was in this sense, that St. Peter acknowledging the Divinity of JESUS CHRIST desired him *to depart from him*, because he knew *he was a sinner*<sup>o</sup>.

WHOEVER had deserved excommunication was loaded with curses, as appears from the twenty

<sup>1</sup> Ch. v. 12.

<sup>o</sup> Luke v. 8.

<sup>m</sup> Ch. v. 11.

<sup>n</sup> Mark v. 25-29.

seventh chapter of *Deuteronomy*, where the expression, *Cursed be he*, is so often repeated. So that *to curse*, and *to excommunicate*, are two terms, which signify the same thing. And for this reason, St. Paul says, *that no man speaking by the spirit of God, says that Jesus is accursed*<sup>p</sup>, that is, *curses* JESUS CHRIST, as the *Jews* did, who denied him to be *The Messiah*, and excommunicated the *Christians*. The *Jews* likewise delivered over the excommunicated persons to *Satan*, as the minister of God's wrath, that he might torment them. The famous passage of St. Paul in this case is notorious; he would have had the incestuous person *delivered over to Satan*, that his flesh might have been mortified, and his soul saved<sup>q</sup>. For God permitted the Devil to torment those, who had these curses laid upon them. *Josephus*, in his second book of his *Wars of the Jews*, represents an excommunicated person, as one in the utmost misery. *He is*, says he, *often seen to perish in a very miserable manner; he cannot receive the nourishment that is offered him; he is reduced to eating grass, like a beast; and at last dies of hunger*. And it is in this sense, that St. Paul desired to be *accursed for his brethren*<sup>r</sup>, that is, he was ready to be excommunicated, to be laden with curses, and to suffer all the miseries which were the consequences of excommunication, if it could have been of any service to his brethren. In order to give the people the greater horror of excommunication, the trumpets sounded, and links were lighted, at the time that it was pronounced, and if the man died before he was absolved, he was stoned in his coffin.

*Selden*<sup>f</sup> relates the manner in which the *Jews* excommunicated the *Samaritans*, and perhaps it

<sup>p</sup> 1 Cor. xii. 3.

<sup>q</sup> 1 Cor. v. 5.

<sup>r</sup> Rom. ix. 3.

<sup>f</sup> Book IV. of the Law of Nat.



will be some pleasure to the Reader to have it here transcribed. *All the people, says he, were assembled in the temple, where there appeared three hundred Priests, followed by as many young men their disciples, who had each a trumpet, and a book of the law. While the trumpets sounded, and the Levites sung, the Samaritans were excommunicated, by the mysterious name of God, by the decalogue, and by a separation from the court of heaven, and from the inner court; and every Israelite was forbidden to eat any thing whatsoever which belonged to the Cuthæans. And from hence it is, that they were as strictly forbidden eating meat with the Cuthæans, as eating swine's flesh. Neither is it permitted to make proselytes of them; neither have they any part in the resurrection of the dead. For the Scripture says, You ought not to join with us in rebuilding the house of the Lord; and this extends, as well to the world to come, as to this world. They can have no pretensions to Jerusalem, as the Scripture says in another place, You have neither right, nor inheritance, nor possession, in Jerusalem. And this excommunication was sent to the Israelites who were in Babylon.*

Three sorts  
of excom-  
munication.

THE Rabbins divide excommunication into three sorts.

(1st.) THE first they call *Niddui*, that is, *separation*. It separated a man from all civil commerce, even with his wife, and his domesticks; who could not come within four cubits of him. It lasted thirty days, if the criminal repented; if not, it was continued as there was occasion. The word *Niddui*, comes from *Nadda*, which signifies *to separate*. Under this sort of excommunication, all women during the time of their usual illness, and after their lying in, and all lepers before they were cured, were supposed to be; and were therefore denied all converse with men. If the child was a male, the mother continued thus separated

parated for the first seven days; (and the *Samaritans* made an enclosure about the bed, that the separation might be perfect) and could not go into the temple, or any holy place, till the fortieth day after her lying in, as is commanded in *Leviticus* <sup>t</sup>.

(2dly.) THE second sort of excommunication was called *Cherem* or *Herem*, which signifies *to anathematize*, or *devote to death*; and from thence comes the *Cherema* or *Herema* of the *Chaldeans*, and the *Anathema* of the *Greeks*. This excommunication added to the former a great many curses, imprecations, and wishes, that all the punishments we have spoken of, might fall upon the person excommunicated. And we see in Scripture, that the cities which were *anathematized* <sup>v</sup> were destroyed, and their inhabitants put to death.

THE victims which were laden with curses, and appointed to endure the punishments, of an *Anathema*, for the sins of all the people, were called in *Greek*, *περίκαθαρμα* *Pericatharma*, and *περίψημα* *Peripsema*; which we translate, *Off-scouring* and *Filth*; but, as *Suidas* tells us, these were the names which were given to the victims, which were offered up to expiate the sins of the people, and to appease the wrath of God. It is in this sense, that *St. Paul* calls himself *Pericatharma*, and *Peripsema* <sup>w</sup>; by which he means, that he was looked on as one of those victims upon whose head all sorts of curses fell; which he did not refuse to suffer for the salvation of his brethren: and therefore he says in the same sense, in his *Epistle to the Romans* <sup>x</sup>, that he *desired to become an anathema*, that is, that he would readily have given up his life, if upon his becoming a victim, *JESUS CHRIST* would have lain on him

<sup>t</sup> Ch. xii.

<sup>x</sup> Rom. ix. 3.

<sup>v</sup> Josh. vi. *Septuagint*.

<sup>w</sup> 1 Cor. iv. 13.



the sins of his brethren, and have expiated them by his death.

(3dly.) THE third sort of *Jewish* excommunication was called *Schammata*, from an *Hebrew* verb which signifies *to exclude*. But others give different interpretations to this word. Some derive it from *Schammittha*, which signifies, *There is death*; others make it equivalent to the *Maranatha*, in *St. Paul's first Epistle to the Corinthians*<sup>1</sup>, which signifies *The Lord cometh*; that is, *to judge*: for *Mara* in *Syriack* signifies *the Lord*. And it may have yet another explanation from *Schem*; which signifies *a name*, and is it self that name by which the *Jews* sometimes call God. So that *Schammata* will then be the same as *Schem ata*, that is, *God cometh*, which would be an imperfect sentence unless we added, *to judge*. So that *Maranatha* was a sort of terrible *Anathema*, which was fulminated against those, whose salvation appeared to be so desperate, that they had nothing more to expect, but the terrible day of Judgment. These words, *The Lord cometh*, strike with terror; and indeed not without reason. We have one example of them, in the *Epistle of St. Jude*, ver. 14. and this is what the Prophet *Malachi* seems to threaten in the last words of his prophecy; which fills the *Jews* with dread, to see that the Bible ends with such terrible imprecations.

Pecuniary  
Punish-  
ments.

3dly. WE come now to pecuniary punishments.

HE, who who had not enough to pay his debts, or to make restitution for what he had stolen, was sold.

HE who had stolen any thing, was obliged to restore four-fold; but if the thing stolen was yet in being, he was to restore but double<sup>2</sup>.

<sup>1</sup> Ch. xvi. 22.

<sup>2</sup> Ex. xxii. 1, 4.

HE, who struck a woman with child, paid for the damage he did her <sup>a</sup>.

HE, who detained what he was entrusted with, was condemned to restore a fifth part more than he had detained.

HE, who did any damage, paid in proportion to the mischief he had done <sup>b</sup>.

4<sup>thly</sup>. As to corporal punishments, (1<sup>st</sup>.) some were not capital, as scourgings and whippings; and (2<sup>dly</sup>.) some were capital, and were called by the *Jews*, *Keret*, from the word *Carat*, which signifies, *to cut off*, or *to destroy*; and it is this sort of punishment that we translate by, *That soul shall be cut off from among his people* <sup>c</sup>, *He shall be cut off* <sup>d</sup>, *He shall be cut off in the sight of his people* <sup>e</sup>, and the like.

(1<sup>st</sup>.) As to the former, the *Jews* are commanded in *Deuteronomy* <sup>f</sup> never to give above forty stripes; and therefore, for fear of exceeding that number, they never gave but thirty nine: agreeably to which, *St. Paul* says that he *received forty stripes save one* <sup>g</sup>. And *Josephus* <sup>h</sup> also gives us an instance of this manner of speaking. *Maimonides* says this custom was introduced to prevent the executioner's breaking the law, by exceeding forty; because the *Jews* were forbidden to give more, but not forbidden to give less. As to the manner of whipping criminals, the *Talmud* <sup>i</sup> gives us this account of it. *Their hands were tied to a pillar; the executioner stripp'd them naked to the waist; and there was a stone placed behind them, upon which the executioner stood, and whipped them with thongs. The sufferer was obliged to stoop; and whilst the executioner was striking him, an officer*

<sup>a</sup> Ex. xxi. 22.

<sup>c</sup> Lev. xvii. 14.

<sup>g</sup> 2 Cor. xi. 24.

<sup>h</sup> *Antiq. lib. iv. c. 8.*

<sup>b</sup> Ex. xxi.

<sup>e</sup> Lev. xx. 17.

<sup>i</sup> *In the Trea-*

<sup>c</sup> Gen. xvii. 14.

<sup>f</sup> Deut. xxv. 3.

<sup>h</sup> *Antiq. lib. iv. c. 8.*



*cried with a loud voice, If thou wilt not observe to do all that is written in the book of the law, If thou dost not fear this glorious and fearful name THE LORD THY GOD<sup>k</sup>, thy punishment shall be doubled; another officer reckoned the strokes, and a third commanded the executioner to strike.*

Capital punishments.

(2dly.) THERE were, according to the Rabbins, four sorts of capital punishments, viz. burning, beheading, strangling, and stoning; [but we shall speak only of the two latter.]

1st.) As to the former of these, some criminals were strangled with a cord, or handkerchief; but I question whether they were ever hanged upon a gibbet, as is the modern practice. The Scripture indeed speaks of the cross which was a sort of gibbet; but crucifixion as practised by the Romans, was not in use among the Jews. They did not fasten a man alive upon a cross, that he might hang on it till he died; all they did, was this. They exposed his carcase upon the cross after he was dead, that every body might see, that he had been punished for his crime. And this is the reason, why JESUS CHRIST's declaring what kind of death he should die, was at the same time declaring, that he should die by the hands of the Gentiles<sup>l</sup>. The commandments which God gave concerning the cross, relate to this publick manner of exposing the dead bodies of criminals, which were hung up upon crosses, after they were dead. *If a man have committed a sin worthy of death, and he be to be put to death, and thou hang him upon a cross<sup>m</sup>, his body shall not remain all night upon the gibbet<sup>n</sup>, but thou shalt in any wise bury him that day (for he that hangeth<sup>o</sup> on a gibbet, is accursed of God) that thy land be not defiled, which the*

<sup>k</sup> Deut. xxviii. 58.

<sup>l</sup> John xii. 32, 33.

<sup>m</sup> Eng. a Tree

<sup>n</sup> The Tree, Eng. Transl.

<sup>o</sup> Not in the Eng. transl.

*Lord thy God giveth thee for an inheritance* <sup>p</sup>. And according to this law *Joshua* acted. He left the King of *Hai* hanging on a gibbet <sup>q</sup> until even-tide, and as soon as the sun was down, *Joshua* commanded that they should take his carcase down, and cast it at the entering in of the gate of the city <sup>r</sup>. Instead of the terms *Gibbet* or *Cross*, the *Septuagint* has a double wood, a cross being made of two pieces of wood. The same *Joshua*, crucified five kings <sup>s</sup> and left them upon the cross till the evening, and at the time of the going down of the sun, he commanded, and they took them down from the gibbet <sup>t</sup>. The *Gibeonites*, by *David's* permission, crucified the children of *Saul*, upon the hill before the Lord, that is, before the tabernacle which was then at *Gibeon* <sup>v</sup>. But it is sufficiently evident, that we are not to conclude from thence, that these persons were fastened alive to a cross, and there expired; on the contrary, all those of whom the Scripture speaks, were fastened to it dead, and not alive. It is true indeed, that *Haman* was lifted up upon a cross fifty cubits high, which he had prepared for *Mordecai*, but he was no Jew. As to the *Persians*, it is evident that crucifixion was in use among them; and that it was an imitation of their customs, that *Ezra* commanded concerning the man who should break the law he had published, *That timber should be pulled down from his house, and be set up, and he hanged thereon* <sup>w</sup>. But in what manner soever this was done, whether by putting the criminals to death, before they were exposed on the cross, or whether they were fastened to it alive; what the Jews, according to *Maimonides*, observe concern-

<sup>p</sup> Deut. xxi. 22, 23. *Vulg.*

<sup>r</sup> Josh. viii. 29. *Vulg.*

<sup>s</sup> Josh. x. 26, 27. *Vulg.*

<sup>w</sup> Ez. vi. 11.

<sup>q</sup> Eng. a Tree.

<sup>s</sup> Eng. hanged them on five Trees.

<sup>v</sup> 2 Sam. xxi. 9.



ing it, is this: That they never hanged any person upon a tree which was standing on its root, lest it should afterwards continue there; and That they always made use of timber on this occasion, because it was always to be buried with the criminal, that no footsteps of this misfortune might remain, and no one might be able to say, *There stands the tree whereon such a one was hanged.* The same thing was also done with the stone with which any man had been stoned, or the sword, which had been made use of in beheading, or the handkerchief which had been used in strangling; every thing of this kind was buried with the criminal. And if the Reader would be yet further informed concerning, these and the like particulars, he may be so, by *A dissertation on the cross*, which he will find in my *Commentary upon the Gospel*, and wherein this subject is carefully considered, and treated on.

2dly.) As to stoning, it was performed in this manner. There is an express command in *Leviticus*,<sup>x</sup> to lead the man that was to be stoned out of the camp; and from thence came afterwards the custom of executing criminals without cities. When they were carried to execution, an officer marched before them, and cried, *Such a one is going to be stoned for such a crime, and at the accusation of such and such witnesses. If any one can shew that he is innocent, let him come.* When the criminal was at the distance of ten cubits from the place of execution, he was exhorted to confess his crime; and when he came a little nearer, he was stripped of his cloaths. And in what manner soever any criminal was put to death, the Jews always, according to the *Talmud*, gave him some wine with incense in it, in order to stupify and intoxicate him; which sufficiently explains, what

<sup>x</sup> Ch. xxiv. 14.

that *Wine mingled with myrrhe* was, which was offered to JESUS CHRIST on the cross, and of which he would not drink <sup>y</sup>. It was likewise always customary with the *Jews* to have their executions over before sun-set; and the law commands that the body shall be buried the same day <sup>z</sup>. The place on which the person was stoned, was raised about ten or twelve foot; from whence one of the witnesses threw down the criminal upon his back, and if he turned on his face, he was again put in that posture. If he did not die with this, another witness took a stone and threw it upon his heart; and if he did not expire then, all the people stoned him <sup>a</sup>. Sometimes they threw down the prisoner headlong in such a manner as to dash him against some great stone; and if this did not dispatch him, they threw another upon him thereby to crush him in pieces: to which our Lord alludes in the 21<sup>st</sup> chapter of *St. Matthew*, when he says, *Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder* <sup>b</sup>.

SOME of those places in Scripture where this punishment is commanded, are as follow. *Bring forth him that hath cursed* <sup>c</sup>, *without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak to the children of Israel saying, Whosoever curseth his God, shall bear his sin, and he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him, as well the stranger as he that is born in the land* <sup>d</sup>. In *Deuteronomy*, there is another law much like this, against him who should cause false Gods to be

<sup>y</sup> Mar. xv. 23.

<sup>z</sup> Deut. xxi. 23.

<sup>a</sup> Lev. xxiv. 16.

<sup>b</sup> v. 44.

<sup>c</sup> According to the French, the Blasphemer.

<sup>d</sup> Lev. xxiv. 14.

U

worshipped,



worshipped, though he were a brother, a son, an husband, or a friend. *Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him, thine hand shall be first upon him to put him to death, and afterwards the hands of all the people, and thou shalt stone him with stones that he die*<sup>e</sup>. And in another place in the same book, God speaks thus, *If there be found among you within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other Gods, and worshipped them, either the sun, or the moon, or any of the hosts of heaven, which I have not commanded, and it be told thee, and thou hast heard of it, and enquired diligently, and behold it be true, and the thing certain that such abomination is wrought in Israel; then shalt thou bring forth that man or that woman (which have committed that wicked thing) without thy gates, even that man or that woman, and shalt stone them with stones till they die. At the mouth of two witnesses or three witnesses shall he that is worthy of death be put to death, but at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of all the people, so thou shalt put the evil away from among you*<sup>f</sup>. In this manner the man in the wilderness was punished, who was found gathering of sticks on the sabbath-day<sup>g</sup>.

FROM whence it plainly appears how zealous the Jews were for the observation of their law. They were not ashamed to be themselves the exe-

<sup>e</sup> Ch. xiii. 8, 9, 10.

<sup>g</sup> Num. xv. 32, 36.

<sup>f</sup> Deut. xvii. 2, 3, 4, 5, 6, 7.

executioners of it, and to punish criminals with their own hands, since the witnesses were obliged to cast the first stone; (to which custom JESUS CHRIST alludes, when he says to the *Pharisees*, who brought him the woman taken in adultery, *He that is without sin, among you, let him first cast a stone at her* <sup>h</sup>.) And not only they, but all the people likewise assisted in stoning them. If a father, says *Herod* in *Josephus* <sup>i</sup>, puts his hand upon the head of his son whom he accuses, all they who are there present, are by the law of the Jews obliged to strike him. Every offence against religion was with the Jews, a *crimen læsæ majestatis*; and every private person thought it his glory to revenge the interests of his God. In order to shew their concern for his glory, the law commands them, to rent their clothes, whenever they hear any one blaspheme, in testimony of their grief at it: And accordingly, thus did *Caiaphas* when he thought JESUS CHRIST blasphemed. Though he was high-priest, yet might he do this, the law not having forbidden the high-priest to rend his cloths, unless over dead bodies. The *Jewish* doctors assure us, that he did not rent them downwards, but upwards.

WE shall now conclude this chapter, with the account *Maimonides* gives us of the officers or ministers of justice, whom the *Hebrews* call *Shoterim*. These men, says he, always carried staves, and rods; they went into all publick places, and visited the shops in order to examine the weights and measures, and by orders of the Judges, punished the guilty. When they found any that were guilty, they carried them before the Judges, in order to their condemnation. During the time of trial, they stood round the tribunal; and as soon as any one was condemned, they seized him, in order to punish him.

<sup>h</sup> Jo. viii. 7.

<sup>i</sup> *Antiq. lib. xvi. c. 17.*



## C H A P. XIII.

*The different Laws of the Hebrews, under Noah, Abraham, and Moses.*

*The use  
and intent  
of laws.*

**L**AWS are the support of republicks; and the proper office of the magistrates who govern them, is only that of explaining the laws, and punishing those who transgress them. And therefore the republick which God formed to prepare the way for the *Messiah*, could not fail of being founded upon such as were most wise, and best adapted to answer the end of its government. His being the author of it, is sufficient to convince us, that there must have been an admirable order and regularity established in it; but nevertheless, that very order required, that the first laws which God gave it, should be adapted to the barbarous manners of a people, who governed themselves more by the impressions of sense, than the light of reason. And from hence it is, that abundance of those laws are *allegorical*; that is, that under the appearance of low and unworthy precepts, they contain obligations of a more exalted nature. Such in particular was that, which forbade the muzzling the ox, which trod out the corn<sup>k</sup>. For how can it be imagined, as St. Paul says<sup>l</sup>, that God should stoop so low, as to make laws for the preservation of oxen? Without doubt, his design in this precept was to insinuate to this gross and carnal people, that they ought not to defraud the labourer of his hire. And the same may be said of those other laws, which forbid the boiling a kid in its mother's milk<sup>m</sup>, the plowing

*The laws  
of the  
Jews alle-  
gorical.*

<sup>k</sup> Deut. xxv. 4.

<sup>l</sup> 1. Cor. ix. 9.

<sup>m</sup> Ex. xxiii. 19.

with

with an ox and an ass in the same yoke<sup>n</sup>, the wearing of clothes made of linen and woollen<sup>o</sup>, the sowing different sorts of seeds in the same field<sup>p</sup>, the using a pot without a covering<sup>q</sup>, the touching a dead body<sup>r</sup>, and the eating several sorts of meat<sup>t</sup>. Even the law of circumcision was *allegorical*, and pointed out that circumcision of the heart, which consists in cutting off every evil desire<sup>t</sup>.

AND as the laws which God gave his people were *allegorical*, so were they *mystical* too; they were as it were so many sketches of those divine precepts, which the *Messiah* was one day to give mankind. And as these laws, by commanding good, and forbidding evil, were so far from curing the corruption of human nature, as to seem rather to have increased concupiscence, and to have given strength to sin; they were very proper to convince mankind of their impotence in doing good, and their inclinations to do evil. They might have prevented the reflections of those who ask, *Why was it necessary that God should send his son into the world? what need did men stand in of it? was it not sufficient to have shewn them their duty?* and the like; the law it self was sufficient to have convinced the whole world of their want of the coming of JESUS CHRIST. Men knew well enough the good they ought to have done, and they inwardly approved of it; but nevertheless they did the contrary. So that, the law only discovered those wounds, which it could not cure. And that long space of time, which passed between the publication of the law of *Moses*, and the coming of JESUS CHRIST, was therefore only designed to con-

<sup>n</sup> Deut. xxii. 10.

<sup>o</sup> *Ibid.* v. 11.

<sup>p</sup> Lev. xix. 19.

<sup>q</sup> Num. xix. 15.

<sup>r</sup> Num. xix. 11.

<sup>t</sup> Lev. xi.

<sup>t</sup> See Rom. ii. 29.



vince mankind of the infirmities of their nature, and to make them desirous of recovering from them.

GOD had from the beginning of the world resolved to found the republick of the *Hebrews*, to be a shadow and figure of the *Christian* religion; and in proportion as the number of these his citizens increased, he multiplied his laws upon them. *Noah* and his family were the first; and after them came *Abraham*: to both these God gave some laws, before he gave the *Jews* theirs, on Mount *Sinai*. And it is the business of this chapter to say something of them all; [which I shall do, in this order, I. of the laws God gave *Noah*; II. of that he gave *Abraham*; III. of the *Written* laws he gave *Moses*; (and here, 1<sup>st</sup>. of the number, 2<sup>dly</sup>. of the wisdom, and 3<sup>dly</sup>. of the prudence of them,) and 4<sup>thly</sup>. of the *Oral* law.]

*The Precepts  
of Noah.*

I. THE *Rabbins* teach, that God gave *Noah* seven commandments, that they might be observed by his posterity. These they call *The law of the Noachides*; and as all men are *Noachides*, that is, descendants of *Noah*, they pretend that these seven commandments contain the whole law of nature. The *first* of these precepts commands the worshipping of God alone, and forbids all other worship. The *second* forbids the prophanation of the name of God. The *third* forbids the spilling of human blood. The *fourth* condemns criminal conjunctions. The *fifth* forbids theft. The *sixth* enjoins the establishment of Magistrates and Judges, to determine the controversies that might arise concerning these precepts, and to warn the people to observe them. And the *seventh* forbids the eating of flesh with the blood; which is the only one that we find in the book of *Genesis* v.

UPON this tradition was founded the Jewish custom of obliging all strangers who settled in Judæa, and were called *Profelytes of the gate*, or of *habitation*, to observe these seven precepts<sup>w</sup>: and in the dispute which arose among the disciples of JESUS CHRIST about the necessity of keeping the law of *Moses*, the Apostles thought they could not find out a juster medium, than to require of the *Gentiles* only the observation of these commandments. For it is evident, that the apostolical decree, of *abstaining from meats offered to idols*, and *from fornication*, and *from things strangled*<sup>x</sup>, had a relation to this doctrine of the *Jews*; which the following passage in *Maimonides* does very fully explain.

GOD, says this *Rabbin*<sup>y</sup>, gave six commandments to Adam. (So that according to him the origin of this law is older than *Noah*.) The five first forbid idolatry, blasphemy, homicide, unlawful conjunctions, and theft; and the sixth commands the establishment of magistrates. These six commandments *Moses* has preserved, and reason it self leads

<sup>w</sup> And for this reason these *Profelytes*, are throughout the *Acts*, called *σεβούμενοι*, worshippers, viz. because they worshipped the God of Israel. Thus *Lydia* (*Acts* xvi. 14.) and *Justus* (xviii. 6.) are said to be persons who worshipped God, i. e. were *Profelytes of the Gate*. Thus *St. Paul* is said to have disputed with and converted the worshipping Greeks, and the worshipping persons (xvii. 4, 17. where we translate the word *Devout*) i. e. these *Profelytes*. And thus they are called worshipping (in our translation religious) *Profelytes*, xiii. 43. which shews that they are likewise meant by those who were ordained to eternal life, v. 47. i. e. who were enrolled *τεταγμένοι* among those who were believers in a future state, and candidates for eternal life. And these *Profelytes* are also twice called fearers of God; as is said of *Cornelius*, (x. 2.) and as *St. Paul* calls them in his address to them, xiii. 16. *Mede's works*. p. 20, 21.

<sup>x</sup> *Acts* xv. 29. The question debated by the Apostles was plainly this, Whether the *Gentile Converts* to Christianity should become *Profelytes of the gate*, or *Profelytes of Justice*, and they determined for the former. *Mede's Works*. Ibid. See *Miscellanea Sacra*, 2. Vol. 8°. 1725. Essay the fourth.

<sup>y</sup> *Treatise of a Profelyte*, ch. iv.



us to the observation of them. The very terms of this law do themselves shew, that they are ancient; And to these Noah received a seventh commandment, which was that of not eating of any animal till the blood had been taken out of it. You shall not, says God to him, eat the flesh with the soul, that is, the blood. All these make seven commandments, which were observed by the whole world. Afterwards God gave Abraham the commandment of circumcision; and this Patriarch instituted the morning-prayer. Isaac established the afternoon-prayer, and taught that the tenths of every thing must be set apart for an offering to God. Jacob forbade the eating of the sinew which shrank, and composed the evening-prayer. Amram added other precepts to these in Egypt. And at length came Moses, who gave the utmost perfection to the law.

The commandment  
God gave  
to Abraham.

II. GOD commanded Abraham to circumcise himself, and his children, and his slaves<sup>z</sup>: and this circumcision was as it were the seal of the covenant which God then entered into with his posterity. It gave every one, who received it, admission among the people of God; and without it, every one was excluded from the temple and sacrifices. Uncircumcised persons durst not enter into that part of the temple which was appointed for the *Israelites*, or eat the paschal lamb; neither were they obliged to observe the laws we now come to consider, which the *Jews* believed God sent only to the *Israelites*: and these are,

III. THE *Written* laws, or law of *Moses*, which I consider,

1. As very extensive. The *Jews* reckon up to the number of six hundred and thirty commandments in it; and these they divide into two classes: *Affirmatives*, among which they reckon two hun-

<sup>z</sup> Gen. xvii.

dred and forty eight ; and *Negatives*, of which they make three hundred and sixty five. The *Rabbins*, according to custom, say that the number of the *Affirmative* commandments answers to that of the parts of a human body ; and that that of the *Negatives* answers to the number of the days of the solar year ; or as others to that of the veins. But I question whether physicians will find them very exact in their anatomy. This multitude of precepts is what made up that heavy yoke, which says St. *Peter*, *Neither we, nor our fathers were able to bear*<sup>a</sup> : and it was for this reason, that St. *Paul* called the law of *Moses*, *The law of commandments*<sup>b</sup>. But yet this multitude of precepts was in some sense necessary for this carnal people, in order to shew them their obligations in every minute particular ; because the grossness of their understandings disabled them from supplying any thing, which was not expressly commanded in the law : whereas that charity, which the HOLY GHOST pours out into the hearts of *Christians*, is a living law, which comprehends all, explains all, and observes all.

THE chief among those many commandments, of which the law of *Moses* consisted, were ten ; which contain the most essential duties of men, and were given to *Moses* by God, engraven on two tables of stone, in order thereby to set before the eyes, the law which sin has blotted out of the heart : and these are called *The decalogue*. But notwithstanding this, we must be very careful how we imagine that *The decalogue* contains, either all the virtues which God requires, or all the vices which he forbids. For there are other vices even of a very enormous nature, besides those which are specified in it ; and it were an abominable er-

<sup>a</sup> Acts xv. 10.<sup>b</sup> Eph. ii. 15.



ror to conclude from thence, that they are no sins. God has sufficiently shewn his abhorrence of them, by the terrible punishments he has annexed to them; but his design in the *decalogue*, being only to give an abridgment of his law, which the *Jews* might have perpetually before their eyes; he therefore only set down in it, some of the most common duties, and the vices to which human nature is most inclined.

THE first table of the *decalogue* has but four commandments <sup>c</sup>; 1<sup>st</sup>. that of worshipping one God only; 2<sup>dly</sup>. that of abstaining from idolatry; 3<sup>dly</sup>. that of not taking the name of God in vain; and 4<sup>thly</sup>. that of hallowing the sabbath day. But the second table has six: 1<sup>st</sup>. that of honouring father and mother; 2<sup>dly</sup>. that of not committing murder; 3<sup>dly</sup>. that of not committing adultery; 4<sup>thly</sup>. that of not stealing; 5<sup>thly</sup>. that of not bearing false witness; and 6<sup>thly</sup>. that of not coveting any thing that is our neighbour's.

BUT besides these, there are in the law, many other commandments, which have a near relation to these two tables; and as they depend upon them, are only as it were a continuation and explanation of them. Of this kind, with relation to the first table, are the commands, not to offer sacrifice to strange Gods <sup>d</sup>; not to offer up children in sacrifice to the idol *Moloch* <sup>e</sup>; to break down the statues of false Gods <sup>f</sup>; to destroy diviners <sup>g</sup>; and not to swear by strange Gods <sup>h</sup>. And the laws of this kind which relate to the second table, are

<sup>c</sup> In the French, the *decalogue* is divided according to the Church of Rome; that is, the two first commandments are made but one, and the tenth is divided into two; and consequently the first table is here said by P. Lamy to have but three commandments in it, and the second seven.

<sup>d</sup> Ex. xxii. 20.

<sup>e</sup> Lev. xviii. 21.

<sup>f</sup> Ex. xxiii. 24.

<sup>g</sup> Lev. xix. 31. xx. 6.

<sup>h</sup> Ex. xxiii. 31.

such as follow. All those which regulate the punishments of murder and uncleanness<sup>i</sup>; all those which relate to the respect due to the magistrates and the aged<sup>k</sup>; that of not suffering a daughter of *Israel* to prostitute her self<sup>l</sup>; that of the *Jews* not requiring usury of their brethren<sup>m</sup>; that of relieving their neighbour<sup>n</sup>; that of bringing back a wandering ox into the way<sup>o</sup>; that of helping up the ass that lies under his burden<sup>p</sup>; that of not giving false witness with the wicked<sup>q</sup>; that of not following a multitude to do evil<sup>r</sup>; that of not taking out of a debtor's house the things without which he cannot live, or of restoring them before sun-set<sup>s</sup>; that of not detaining the wages of the hireling<sup>t</sup>; that of leaving gleanings in estates and vineyards, when the harvest and vintage were gathered in, for the widows, the orphans, and the strangers<sup>v</sup>; and that of not disguising the the sexes<sup>w</sup>.

BUT though all these laws of the *Jews* are in some sense, religious ones, inasmuch as God was the giver of them all; yet does the Scripture nevertheless distinguish, between the *civil* laws, and the *ecclesiastical*. We have already treated of the latter in a chapter by themselves, and I shall only here add to them, That, wherein God commanded his people to have only one temple to offer sacrifice to him<sup>x</sup>. So that, as the *Hebrews* had all the same original, and worshipped but one God; so had they but one peculiar place, appointed for that worship. All the *Jews* were obliged to appear there three times in a year; there to give God

<sup>i</sup> Num. xxxv. Lev. xx. 10, &c.  
Ex. xxii. 28.

<sup>l</sup> Deut. xxiii. 17.

<sup>n</sup> Lev. xx. 35.

<sup>o</sup> Ex. xxiii. 4.

<sup>q</sup> Ex. xxiii. 1.

<sup>r</sup> Ex. xxiii. 2.

<sup>s</sup> Lev. xix. 13.

<sup>t</sup> Lev. xix. 9.

<sup>x</sup> Deut. xvi.

<sup>k</sup> Lev. xix. 32.

<sup>m</sup> Deut. xxiii. 19.

<sup>p</sup> Ex. xxiii. 5.

<sup>q</sup> Deut. xxiv. 12, 13.

<sup>w</sup> Deut. xxii. 5.



thanks for the benefits he had bestowed upon them<sup>y</sup>. And nothing, as *Josephus* has observed, could have been more proper to maintain friendship among them, than these general assemblies which were made in the temple, and the festivals which were there celebrated. [Which leads,

*The wisdom  
of the Mo-  
saick Oeco-  
nomy.*

2. To the wisdom of these laws.] The bare reading of them is sufficient to persuade us, that God must have been the founder of this republick. They are an admirable mixture of policy, justice, innocence, and virtue. They all tend to the preservation of a people, who as such were entirely established upon religion, and innocence. So that the republick of the *Hebrews* is a perfect model of a well-regulated common-wealth.

*With re-  
gard to  
sovereigns.*

WITH regard to the sovereign, as he is the head of the state, and the safety of his subjects depends upon his conduct, *Moses* took all the necessary precautions that could be taken, to prevent any one's being admitted to conduct this people, who was not filled with virtue, and a stranger to all vice. *It is sufficient for you*, says he to this people in the words of *Josephus*<sup>z</sup>, *that God be your sovereign; but if you should ever desire to have a king, take care to choose one of your own nation, and one whom you see inclined to justice, and all other virtues. Whoever he be, let him have a greater regard for God and the laws, than for his own understanding, and let him do nothing in opposition to the High-priest, and the Senate. Let him avoid having great numbers of wives, great state and equipages, and the heaping up of immense riches; this pomp and pride will lead him to a contempt of the law*<sup>\*</sup>.

*With re-  
gard to the  
administra-  
tion of jus-  
tice.*

As to the administration of justice, we have already seen, That *Moses* gave excellent rules con-

<sup>y</sup> *Ibid.*    <sup>z</sup> *Antiq. lib. iv. c. 8.*

<sup>\*</sup> *Deut. xvii. 14, 15, 16,*

17, 18, 19, 20.

cerning it; That he warned the Judges against suffering themselves to be corrupted by presents; That one witness was not sufficient, but that there must have been at least two; and That the integrity of their past lives was made necessary, to render their testimonies authentick. To which, we may here add, That women were not suffered to be witnesses, on account of their natural levity; nor slaves on account of that meanness and baseness of mind, which may, generally speaking, be supposed to prevail in them.

AND so likewise does the same wisdom appear *With re-* in these laws, with regard to the interests and *gard to the* safety of the people. Interest is the great band of *interests,* society, which men never destroy, as long as they *and safety* find their account in continuing united. And this *of the peo-* ple.

therefore ought in wisdom so to be regulated, as that no single person should enjoy such peculiar advantages, as will draw off his regard from the republick, and fix it intirely upon himself. When this happens, that is, when avarice prevails, and every one thinks of nothing but satisfying his insatiable desire of getting money, a state cannot long subsist. And accordingly, we see the laws of *Moses* endeavour to guard against this evil. God commands the *Jews* to look on themselves as brethren, and members of the same family<sup>a</sup>. Upon this foot the land of *Canaan* was equally divided among them<sup>b</sup>; and lest avarice should destroy this equality, the law of the *Sabbatical* year restored every man the portion which had fallen to him<sup>c</sup>. All these were wise restraints and guards against covetousness; and to this must be added the severe prohibitions against removing land-marks<sup>d</sup>, and the punishments annexed to theft. It<sup>e</sup> was law:

<sup>a</sup> Deut. xv. 2.

<sup>b</sup> Josh. xiv, &c.

<sup>c</sup> Deut. xxv.

<sup>d</sup> Deut. xxvii. 17.

<sup>e</sup> Only by night, not by day.



ful to kill the thief who was taken in the Act of stealing or breaking through a wall<sup>f</sup>. He that stole gold or silver, paid double<sup>g</sup>; he that stole cattle, four-fold; he that stole an ox, five-fold<sup>h</sup>; and the *Jews* were forbidden to take any usury of their brethren<sup>i</sup>. And as to safety, the last mentioned laws secured property, as well as guarded against covetousness; and life was sufficiently secured, by the law of retaliation<sup>k</sup>, and the punishments annexed to murder<sup>l</sup>. Besides which, the law also required, that if there happened to be a murder in the country, the author of which was not known, the magistrates of the neighbouring cities should assemble, and publickly declare themselves innocent of it<sup>m</sup>. Accidental deaths were sufficiently guarded against; for the law required that all wells should be closed in, and the roofs of all houses have battlements<sup>n</sup>, to prevent accidents. And it appointed places of refuge, for those who should kill any unawares, to screen them from the revenge of the relations of the deceased<sup>o</sup>. But the man-slayer could not return to his own house till after the death of the High-priest<sup>p</sup>; which was doubtless to shew that the *Israelites* after they had obtained God's pardon for their sins, could not enter into heaven, till after the death of JESUS CHRIST, the true High-priest.

AND I should have observed further, that in order to preserve an equality among the *Israelites*, God likewise required, that if any of them had sold their liberty, they should be restored to it at the *Jubilee*. But it was lawful to continue those in slavery, who were willing to continue so, and in that case, their ears were bored in testimony of

<sup>f</sup> Ex. xxii. 2, 3.

<sup>i</sup> Lev. xxv. 36.

<sup>m</sup> Deut. xxi.

<sup>p</sup> *Ibid.* v. 28.

<sup>g</sup> *Ibid.* v. 9.

<sup>k</sup> Ex. xxi. 24.

<sup>n</sup> Deut. xxii. 8.

<sup>h</sup> *Ibid.* v. 1.

<sup>l</sup> Lev. xxiv. 17.

<sup>o</sup> Num. xxxv. 9.

it<sup>q</sup>. And it is pretended, that the *Psalmist* alludes to this, when he makes the SON of God say to his FATHER, (as the *Hebrew* has it) *that he had bored his ears*<sup>r</sup>, that is, that he had accepted him to be his voluntary slave: and the author of the *Epistle to the Hebrews*, agreeably to this interpretation, renders it, *But a body hast thou prepared me*<sup>t</sup>, that is, to be a victim, to be offered up in sacrifice to thee.

3dly.) IN point of prudence, nothing escaped *Moses*. As children are the support, and if I may <sup>*The prudence of the Mosaic Oeconomy.*</sup> so speak, the nursery of the state, he proscribes *Eunuchs*<sup>t</sup>, who rob the publick of the children they owe it. He commands that he who debauches a woman shall marry her<sup>v</sup>. He requires, that the woman who is married for a virgin, and appears not to be so, shall be stoned<sup>w</sup>. Adultery, that great reproach of the married state, was tried by a known miracle; a woman accused of it, was obliged to drink some waters in the temple, which the Scripture calls, *The waters of jealousy*: if she was guilty these waters killed her, but if she was innocent, they did her no harm; as we find it related in the fifth chapter of *Numbers*. Polygamy was permitted among the *Hebrews*, as were also divorces: of which JESUS CHRIST says in the Gospel, that this liberty was granted them, *because of the hardness of their hearts*<sup>x</sup>, that is doubtless, in order to prevent poisonings and murders. The desire of having children which nature inspires, was augmented among the *Jews*, by the reproaches which the law throws upon the barrenness of women<sup>y</sup>; and in order to preserve both the names

<sup>q</sup> Ex. xxi. 6.    <sup>r</sup> Psal. xl. 6.    <sup>t</sup> Heb. x. 5.

<sup>t</sup> *Non intrabit Eunuchus. . . . ecclesiam Domini.* Deut. xxiii. 1. *Vulgate.*    <sup>v</sup> Deut. xxii. 28, 29.    <sup>w</sup> *Ibid.* v. 13-21.

<sup>x</sup> Mat. xix. 8.    <sup>y</sup> Ex. xxiii. 26. Deut. vii. 14.



and estates of families among them, if a woman had had no children by her husband, she after his death married his brother; and the children of this second marriage were esteemed the descendants of the first<sup>z</sup>.

GOD forbids their kings to *multiply wives*<sup>a</sup>, but this is only to be understood of too great a number: for it's certain they were permitted to have several. As to the laws, which obliged women to continue separated from all converse, after their lying in, on account of their legal impurity, we have already spoken of them.

AND besides all these, *Moses* gave likewise other laws for the securing of things which had been entrusted with others<sup>b</sup>, and to regulate the justice of weights and measures<sup>c</sup>; and he gave all his citizens assurance, of the protection of the laws<sup>d</sup>. Lepers were banished the society in order to prevent the spreading of so contagious a distemper<sup>e</sup>. It was not lawful to declare war, till terms of peace had first been offered<sup>f</sup>. All society with foreign nations was at first forbidden the *Jews*, lest they should suffer themselves to be corrupted by their examples<sup>g</sup>. And lastly this legislator engages his subjects to observe his laws, by the only two motives that have any great influence upon men, hope, and fear. He promises those who shall be faithful in observing the law of God, riches, regular seasons, plentiful harvests, rich vintages, great abundance of all things, and rivers of milk, and honey; and on the other hand, he leaves no crime unpunished<sup>h</sup>: but I shall not here repeat, either the punishments he appointed for criminals, or the manner

<sup>z</sup> Deut. xxv. 5, 6.

<sup>a</sup> Deut. xvii. 17.

<sup>b</sup> Ex. xxii. 7, &c.

<sup>c</sup> Deut. xxv. 13, 14, 15, 16.

<sup>d</sup> Lev. xxv. 14.

<sup>e</sup> Lev. xiii. 14.

<sup>f</sup> Deut. xx. 10.

<sup>g</sup> Num. xxiii. 50.

Deut. xx. 15-18.

<sup>h</sup> Deut. xxviii.

of inflicting them; we have already said enough of them in the preceding chapters. But,

IV. BESIDES the *Written* law the *Jews* do likewise acknowledge another, which they call *The Oral law*, that is to say, the law which was *tradita ore*, or which tradition handed down to them by word of mouth. They also call it *The second law*; and it consists either in explanations of the sense of the law, or in customs, which are so many guards to secure the more exact observance of it. They pretend that *Moses* is as well the author of *The second law*, as of *The First*, which he wrote with his own hand: and the account the *Rabbins* give of it, is as follows.

You are to know, says *Maimonides*, that *Moses*, <sup>its origin</sup> at the same time that he received the law from God, <sup>according</sup> received likewise the interpretation of it. <sup>to Maimo-</sup> The text <sup>nides.</sup> was first given him, and then the explanation which taught him what that authentick text contained: and this is the manner in which he taught them both, to the *Israelites*. When *Moses* retired into his tent, *Aaron* came to him, and learned of him the law which God had given him, and the interpretation of it: and then he stood up, and placed himself at his right hand. After *Aaron*, came in *Eleazar* and *Ithamar* his sons, and *Moses* repeated to them, the same things which he had said to *Aaron*: after which, they placed themselves one at *Aaron's* right hand, and the other at *Moses's* left. Then came the seventy *Elders*, and *Moses* gave them the same lesson, which he had given *Aaron* and his children. And last of all, came all the people to seek the Lord, and to learn of *Moses* the law, and its interpretation. So that *Moses* repeated the law four times, to *Aaron*; three times, to his children; twice to the seventy elders; and once, to the people. After this, he withdrew, and *Aaron* repeated the text, which he had learned by heart, after having heard it four



times from Moses. Then he went out, and after him, his children did the same thing; and after they were gone, the seventy Elders also repeated the law to the people. By this means, they all heard both the law, and its interpretation, four times. Aaron heard it four times at the mouth of Moses; his sons, three times from Moses, and once from him; the Elders, twice from Moses, once from Aaron, and once from Eleazar and Ithamar; and the people, once from Moses, a second time from Aaron, a third time from his children, and a fourth time from the Elders. The chief among the people divided among them the care of teaching both the text of the law, and the explanation of it. But the text was written, and the interpretation of it was preserved by tradition. And from hence it is, as this Rabbin concludes, that the Sages (peace be to their souls) divide the laws into two sorts, the one written, and the other oral<sup>i</sup>.

Its true  
origin

THIS is the honour the Rabbins do their traditions; they attribute them, as well as the law, to God himself; and the only difference with them is, that the law was written, and the traditions conveyed down, *viva voce*. But I know not whether this be matter of fact. What is certain, is, that the respect the Jews had for the majesty of God, from whom they had received the law, and the punishments which were annexed to the breach of it, inspired them with a fervent desire of being instructed in it, and observing it. They were above all things afraid of breaking it through ignorance; and Moses having commanded that in all doubts, the Priests, that is, The Great Sanhedrim should be consulted<sup>k</sup>; it is highly probable that the Oral law is nothing but the decisions of this assembly, which were not

<sup>i</sup> See Prid. Con. P. 1. B. 5. under the year 446. p. 254, 256. of the Fol. Edit.      <sup>k</sup> Deut. xvii. 8.-13.

written down; and by a perpetual addition of new observations, became a sort of barrier against the violation of the law of the Lord. And this *Maimonides*<sup>1</sup> himself seems to acknowledge: *The Great Sanhedrim of Jerusalem, says he, is the foundation of the Oral law; They who compose it, are the pillars of doctrine, and the sources from whence Israel must draw both the law, and justice. Whilst this assembly subsisted, there was no dispute among the Israelites; For if any difficulty arose, they immediately consulted the Sanhedrim in their own city; and if that determined it, they stood to its determination. If that could not decide it, a deputy and he who proposed the difficulty went to Jerusalem, and proposed the thing to the Sanhedrim upon the mountain of the temple. If that did not determine it, they went to the Sanhedrim at the gate of the temple; and when the difficulty was beyond the determination of all these tribunals, they had recourse to The Great Sanhedrim. Here, if the judges agreed, and they either from tradition, or their own learning, found out the solution of the difficulty, they immediately pronounced sentence; and if not, they took time to consider of it: and when all, or the greatest part of them, came to be of one opinion, they barely said, Such, or such a thing, has been determined; and this determination was generally received. But since the Sanhedrim has been destroyed, division has spread it self every where. One says, this is lawful, and brings his reasons in support of its being so; another says the same thing is forbidden, and endeavours to prove it: one says, such a thing is pure, another says of the same thing, that it is impure.*

So that, according to this *Rabbin*, the *Prophets* and the *Sanhedrim* have made several ordi-

<sup>1</sup> Treat. of rebels. ch. i.



nances, since the receiving of the law, which ordinances the *Jews* have observed: and indeed we may trace the practice of them in the Scripture, which frequently alludes to them. The *Sanhedrim* had two views in the making these ordinances; one of which was, the causing the law of God to be observed with the more exactness, their additions being a sort of enclosure to it, which prevented the violation of it. Thus in the case of the degrees of proximity, within which marriage was by the law forbidden, the *Sanhedrim* added several others to those mentioned in the law; and even enjoined the observation of what they had thus commanded, or forbidden, under severe punishments. And the other view the *Sanhedrim* had in these ordinances, was, the entire separation of the *Jewish* nation, from all other people whatsoever; for fear that their intercourse with strangers should give the *Jews* a dislike of their own customs, or make them fond of following new ones; and lest they should contract marriages with any of those people, and be led by degrees into their superstitions<sup>m</sup>. This is the reason why the law commands them not to eat of the bread of the *Gentiles*<sup>n</sup>, and to abstain from certain meats<sup>o</sup>. So that, the *Jews*, by an extravagant attachment to the law, by explaining it, extending it, and always choosing the severest side in cases of doubt, because they thought it the safest; have burdened themselves with an innumerable multitude of precepts P.

The Jewish  
manner of  
interpreting  
Scripture.

IN cases, wherein the law does not explain itself clearly, they endeavour to find out the intent of the Legislator, by drawing inferences from such places as are perspicuous. And this they do

<sup>m</sup> Ex. xxiv. 15, 16.

<sup>n</sup> See Lev. xxii. 25. *Vulg.*

<sup>o</sup> Lev. xi.

<sup>p</sup> See Prid. Con. P. 1. B. 5. under the year 446. Fol. Ed. p. 357.

thirteen ways; some of which I shall here mention, that the reader may by them form a judgment of the rest. The law commands, that they should make an exact search for all the leaven that is in their houses at the time of the *Passover*, that it may be taken away <sup>a</sup>; and from hence the *Jews* conclude, that this search must be made with a candle, because that is a more exact way of searching after it, than any other. The law declares, that the bed, upon which an unclean person lyes, is to be thought unclean <sup>r</sup>; and from hence the *Jews* infer, that his cloak and his shirt are so too. The law says in general, *The animals which shall be offered up to God in sacrifice . . . .* But the *Jews* confine these animals to certain beasts only, because the law adds, *You shall offer sacrifices of oxen and sheep* <sup>f</sup>. On the contrary, when the law, after having spoken of the *species*, mentions the *genus*, they conclude that the whole *genus* is there meant by the *species*. And this method of extending and interpreting the law is the source of an infinite number of very singular customs which are observed by the *Jews*; as for instance, that of not drinking any liquor till it has been strained through a linen cloth: which proceeds from their fear of swallowing a fly, which is an unclean animal, and forbidden to be eaten, by the law.

BUT, we are not to imagine, that all the *Jews* have been so severe and scrupulous. No; they have run into the two contrary extremes, of rigour, and remissness. The zeal of some hath imposed a yoke upon them, which they could not bear; and the looseness of others has sought out the most softening and convenient interpretations: And from hence have sprung those contrary opi-

<sup>a</sup> Ex. xiii. 7.<sup>r</sup> Lev. xv. 4:<sup>f</sup> Lev. i.



nions which have divided their doctors. *Maimonides* expressly says, that till the time of *The men of the great synagogue* (which is the title the Jews give to the prophets *Haggai, Zechariah, Malachi, Daniel*, and others) there were no disputes about the law; but that afterwards, the Doctors became divided among themselves, and have started infinite disputes.

Mischna  
what,  
why, and  
by whom  
composed.

AND it was in order to stop the course of them, and to prevent the *Oral law* which was not written, from being lost, that they, after the destruction of the temple, drew it up in a volume called *Mischna*, a term which the *Greeks* render by *δεύτερος*, which signifies, *the second law*. The author of it was *Rabbi Judas*. A great while before his time, and as we have seen, before the birth of *JESUS CHRIST*, the two *Rabbins, Hillel and Schammai*, had set up two schools, in direct opposition to one another; and, *Ever since the disciples of these two Rabbins have begun to multiply*, says *Maimonides*, *as they did not consider things thoroughly, the division between them as much divided Israel, and has made as it were two laws, of the law of Moses*. And this obliges him to give great praises to *Rabbi Judas*, whom he always calls *Our holy Doctor*, for having composed the *Mischna*. *From the time of Moses*, says he<sup>t</sup>, *to that of our holy doctor Judas, no body put down the precepts of the oral law in writing*. In every age the head of the *Sanhedrim* or the *Prophet*, composed private memoirs of the traditions he had received from his masters, for his own use, and taught them *viva voce*. As to those things, which tradition did not determine, or which must be either determined by a fresh decision, or drawn from the law by one of the thirteen usual ways of explaining it,

<sup>t</sup> Pref. to the book entituled, *The strong hand*.

*the Sanhedrim pronounced sentence concerning them : And this continued to be the method till the time of our holy Doctor. But it is he, who has collected all these traditions, opinions, interpretations, and decisions, which were made by all the Doctors and Sanhedrims, from the time of Moses to his own, into one single volume, and has composed the Mischna of them. This book was received by all the Jewish world, every one transcribed it, and every one taught it in Israel, that the oral law might not be lost. But what was it that engaged this holy Doctor, to write this work, and to make this change ? It was his having seen, That few persons studied the law ; That they who did, followed contrary opinions ; That fresh persecutions were rising up against them daily ; That impiety spread itself every where ; and That the Israelites were banished, into the utmost corners of the earth. His design was to compose a work, which the Jews might always have in their hands, and learn from it their obligations, and their duty. And the Mischna, though a very little volume, does yet contain both the Canon and Civil law of the Jews. The common opinion as to the time of its being composed, is, that it was done under the Empires of Antoninus, and Commodus, an hundred and fifty years after the destruction of the temple, that is, about the end of the second century of the Christian Church.*

To which is now added a second work, which Gemara consists of the glosses and interpretations of the <sup>what.</sup> Rabbins upon it, and is called in the Hebrew, Gemara, and by the Greeks τελείωσις ; that is, *The perfection of the Mischna*, as the Jews speak : and both these are contained in the *Talmud*.

So that, the *Talmud* is a famous work, which <sup>The two</sup> is as it were the body of the Jewish doctrine, and <sup>Talmuds.</sup> contains, their religion, their laws, and their customs. At present, there are two of them ;



That of *Jerusalem*, which was composed by the *Rabbins* of that city, according to some, in the year of CHRIST 230, or somewhat later; <sup>v</sup> and That of *Babylon*, of which the *Rabbins* of that city were the authors <sup>x</sup>, and which is of a great deal more authority, than the other. They are divided, as has been said, into two parts; one of which is called by the *Jews* *The repetition of the law*, or *Mischna*, from the *Hebrew*, *Schana*, which signifies *to repeat*, and is called by the *Greeks*, δευτερώσις: (this law God gave *Moses*, the second time he talked with him; this is what they call the *Oral law*, and is drawn up in *theses* and *aphorisms*;) and the other is called *Gemara*, that is, *A supplement*, or *perfection*, from the *Hebrew*, *Gamar* to *finish*; and consists of the explanation of the *Oral law*, and the decisions of the *Rabbins*.

*Maimonides* has abridged the *Talmud*, in a work which he calls *The strong hand*; and it is from thence, and the *Talmud* itself, that I have drawn many things which are scattered about in the different parts of this work; especially the customs and observances of the *Jews*, who lived in the time of JESUS CHRIST, as founded upon the *oral law*: which are very necessary to be known by all who would understand the Gospel.

<sup>v</sup> About the year of Christ 300. Prid. Con. P. 1. B. 5. under the year 446. <sup>x</sup> About the year of Christ, 500. Ibid.

## C H A P. XIV.

*The Jewish customs, as well ancient as modern,  
which relate to civil Life.*

GOD did not only give his people laws for the regulation of the religious worship, which he required to be paid to himself; the knowledge he had of the barbarous manners and gross understanding of this people, induc'd him to give them others also, concerning many things which relate only to civil life. And these laws, notwithstanding the subject-matter of them, do yet deserve the name of divine laws. For besides that God is the author of the things they command, religion itself is likewise concerned in them, how distant soever they may appear to be from it. Thus for instance, the *Jews* were obliged to wear about their persons, and upon their habits, some marks of their religion. The law commands them <sup>y</sup>, to sow tufts to the four corners of their cloaks <sup>z</sup>; and to tye some pieces of parchment wherein certain words of the law were written upon their foreheads and arms<sup>a</sup>: And this was a spacious field for the zeal and affectation of the devotees, who have added a great deal to these precepts. From hence came that infinite number of customs, which were observed by the *Jews*, long before the birth of JESUS CHRIST, and are so to this day. And as the Gospel frequently alludes to them, it cannot be well understood, unless we have some knowledge of their customs: which I shall therefore here give some account of, without pursuing any other method,

<sup>y</sup> That is according to their interpretations of it.

<sup>z</sup> Num. xv. 38. *Vulg.*

<sup>a</sup> Ex. xiii. 16.



• than that of the ordinary course of human life, from the birth to the grave.

Circumci-  
sion.

To begin therefore with circumcision; no one is ignorant that the child was obliged to be circumcised eight days after his birth. This painful rite was performed only on boys, and in private houses only; there being no particular officer among the *Jews*, whose business it was to perform it. They, who apostatised from *Judaism*, endeavour'd to take away the marks of circumcision; which St. *Paul* forbids the converted *Jews*. *Is any man, says he, called being circumcised? let him not become uncircumcised*<sup>b</sup>. There are proofs that the apostate *Jews* made use of this art to conceal their origin, and that they were therefore called *recutiti*. The day circumcision was performed, the child always had a name given it, which was usually significative. The name of God was often taken into them, as in *Nathanael*, which signifies, *The gift of God*; and in some it was always understood, as in *John*, which must signify *The mercy of God*, and in *David*, which is, *Beloved of God*. But afterwards, the respect the *Jews* had for this august name was carried so far, that they for that reason changed the first letters of it before they would put it into proper names. Thus instead of *Joachim* they said *Eliakim*, instead of *Jeboiada*, *Zechariah*. And they likewise delighted in changing the names of Idols and their temples, into terms of reproach and contempt. Thus, the idol which the *Philistines* called *Belfemen*, that is, *The God of heaven*, they ironically called *Beelzebub*<sup>c</sup>, *The God of flies*; and instead of *Bethel*, that is, *The house of God*, (which was the name of the place where *Jeroboam* set up one of his golden calves<sup>d</sup>) they call it *Bethaven*, that

Names.

<sup>b</sup> 1 Cor. vii. 18.

<sup>c</sup> 2 Kings i. 2.

<sup>d</sup> 1 Kings xii. 29.

is, *The house of iniquity*. The desire of concealing their origin, or of being thought *Greeks*, or *Romans*, made them likewise disguise or translate their own names; which they began to do, as soon as they became subject to the Kings of *Syria*, who as we have seen, succeeded *Alexander the great*, in this part of the East. *Josephus* <sup>e</sup> observes, That *Jesus* and *Onias* the sons of the High-priest, changed their names to please *Antiochus*, who was surnamed *the illustrious*; and That *Jesus* took the name of *Jason*, and *Onias* that of *Menelaus*. And in time, this became frequent, and grew up at last into a settled custom, so that we meet with several who had these names; as for instance the widow *St. Peter* raised from the dead, whose proper name was *Tabitha*, took the Greek name of *Dorcas* <sup>f</sup>. Thus *Thomas* was turned into *Didimus* <sup>g</sup>, *Mordecai* into *Mark*, *Silas* into *Tertius* <sup>h</sup>, *Saul* into *Paul* <sup>i</sup>, and *Simeon* into *Simon*; and sometimes the *Jews* assumed names that were purely Greek, as those of *Aristobulus*, *Andrew*, and *Philip*.

At the weaning of their children, the *Jews* made a great feast. They who had been born of a slave, could not assume the name of *Abba*, which signifies *Father*; this was the privilege only of such as had a right of inheritance. Which made *St. Paul* say of the *Christians*, *Having received the spirit of adoption, we can cry Abba, Father* <sup>k</sup>.

CONCERNING marriage, the *Jews* had many *Marriages*. customs which were peculiar to themselves. The young men were obliged to marry at sixteen or seventeen years old, at farthest; and this custom they continue to this day. The education of their

<sup>e</sup> *Antiq. lib. xii. c. 6.*
<sup>f</sup> *Acts ix. 36.*
<sup>g</sup> *John xi. 16.*
<sup>h</sup> *Rom. xvi. 22.*
<sup>i</sup> *Acts xiii. 9.*
<sup>k</sup> *Rom. viii. 15.*

daughters



daughters was formerly very severe, they seldom let them stir out of their houses; and for this reason a daughter is called in *Hebrew*, *Alma*, that is, one *concealed*, or *shut up*. Marriage was performed out of the temple, and without any religious ceremonies: and it was always preceded by espousals, between which and the ceremony, there must have been at least two or three months, and sometimes there were several whole years. On the day of marriage, the bride was led to the bridegroom's house, by a chosen company of his friends; whom the *Greeks* call *Paranymphs*, and the *Hebrews*, *Scheliachim*, which signifies, *Messengers*, or *Apostles*. And this perhaps, may be one reason why *JESUS CHRIST* gave the name of *Apostles* to his chief disciples, namely, because they were as it were *the Bridemen* in the marriage between him and his church. The virgins who went before the bridegroom, always carried lamps in their hands; which were pieces of wood, at the tops of which were fastened a sort of cups full of oil and pitch, with a piece of stuff in the middle of them, which served for a wick, and was lighted. The marriage-ceremony was performed under a canopy supported by four young men; and in the mean time, all that were present sung, and offered up vows and prayers, for the prosperity of the new-married-couple. It consisted in the bridegroom's giving his bride a ring, and in reading the marriage-contract; and there were always two witnesses at least to be present, which usually were *Rabbins*. After this was done, there was a feast for eight days together; and it is, I believe of *the third day* of this eight-day-feast, that we are to understand those words of *St. John*<sup>1</sup>, *On the third day, there was a marriage, &c.* which I should translate, *On the third day of the marriage*

<sup>1</sup> Ch. ii. 1.

which was in Cana of Galilee, *Jesus came*, &c. and this is the reason, why upon the coming of our Lord and his Apostles, they wanted wine.

THE daughters of the *Jews* might, generally speaking, marry into any tribe; *Michal* of the tribe of *Benjamin*, married *David*, who was of the tribe of *Judah*<sup>m</sup>. But an heiress was obliged not only to marry in her own tribe, but also to one of her father's relations. The *Levites* might marry, if they pleased, into all the tribes; we find in the ninth chapter of *Judges*, a *Levite* married to a woman of *Bethlehem* of *Judah*. And though the law forbade relations to marry, yet this did not hinder but that when a man died without children, his brother was obliged to marry the widow; and the children he had by her, bore the name, and inherited the estate, of the deceased. And this formed a double genealogy among them; one of which was *natural*, and the other *legal*. In the former, were the names of their fathers; in the other, were the names of those to whom they were heirs. The *Jews* were very exact in drawing up these genealogies; and as appears by the books of *Ezra*, and *Nehemiah*, were no less so, in keeping them. Every man was permitted to have several wives, except the High-priest, who alone was debarred that liberty. According to *Josephus*, and the *Rabbins*, he could have but one, and she must have been a virgin, when he married her. The *Jews* had no communication with their wives, during the time of their ordinary illness; nor whilst they were breeding; nor all the time that they suckled their children. They were formerly, because of the hardness of their hearts, permitted by God to put away their wives; which they did, by giving them an in-

<sup>m</sup> 1 Sam. xviii, 27.



instrument wherein they declared the woman be free, and at liberty to marry another man. But we learn from *Josephus*, that this was the privilege only of the men; and that the women could not separate themselves, without the consent of their husbands. If a woman was an adulteress, a *Jew* could not keep her; upon her being suspected, she was forced to drink bitter waters called *The waters of jealousy*, in proof of her fidelity, as we have before observed.

*Habits.*

THE *Jewish* customs, concerning their dress are yet more singular. Because the law forbade them wearing a garment made both of linen and woollen, they therefore would not so much as sew their woollen clothes with thread. To the four corners of their cloaks, they tied tufts, which were of a purple colour; and those who affected a shew of devotion, wore them deeper than others. At present, as they in general follow the customs of the country where they live, in their habits they wear, under their clothes, a square piece of stuff, which has tufts at the four corners of it. In their synagogues, when they are at prayers they have a larger piece of the same kind with which they cover their necks and shoulders. This dress they call *Thalet*, and it is something very holy among them, because it supplies the place of that habit, by which *Moses* commanded them to distinguish themselves from other people. For the better understanding which, the Reader has only to cast his eye on the adjoining plate; where there is represented a *Jew* dressed in his *Thalet* or praying-habit, from which hang four tufts, at the letters F. F. F. F. Besides the *Thalet*, the *Jews* tied to their foreheads and arms, what they call, *Tephillim*, and the *Greeks*, *Phylacteries*, which consisted of some pieces of parchment, wherein were written some passages of Scripture. This they

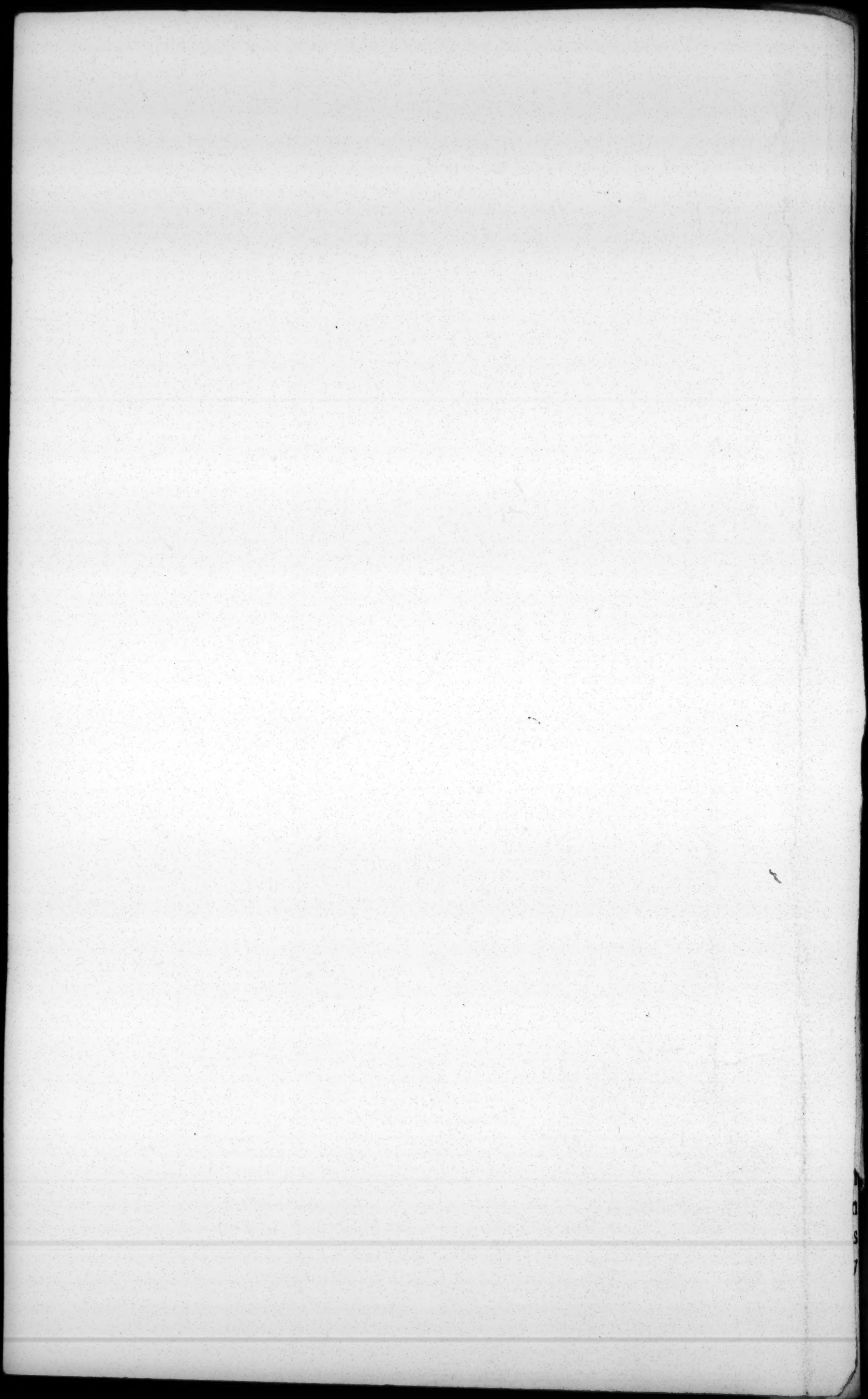
Plate 18.





A Jew in his Thalet







they observed so late as St. *Jerom's* time; who in his *Commentary on the twenty fourth chapter of Ezekiel* says; *The Jews say, That their Babylonish Doctors, who were strict in the observation of the law, wrote the decalogue upon parchments which they put round their heads; and That this is commanded by the law, when it commands them to hang it upon their foreheads, and before their eyes, that they may always see, what is commanded them.* And indeed God did command them to carry the law written upon their foreheads, and fastened to their arms. It was thus, that they observed it in the time of our Lord, who reproaches those who affected to shew their devotion by *enlarging their Phylacteries*<sup>a</sup>; which is generally misunderstood. For it is thought, that these *Phylacteries* were bands of parchment, which these devotees made broader than ordinary; but that was not the case. Their design therein, was to write a greater number of the words of the law in them; and the manner in which they then did, and the *Jews* to this day do make them, is this. For making the head-phylacteries, they have a square piece of wood, in which they cut three flits or clefts, as at the letter M. Over this they put a piece of skin, which was dressed moist, and turned it into every one of the cuts.\* When it was dry they took it out, and then it had in it four little hollows or cells, into each of which they put a piece of parchment rolled up, in which some words of the law were written. After this they tied this skin, which had the shape of the figure N, to the forehead with straps, as you see here in the picture of the *Jew*: And though this skin covered but a small part of the forehead, yet it contained several words of the law; and it was in

<sup>a</sup> Matt. xxiii. 5.

this manner that the *Pharisees enlarged* their head-phylacteries. As for those for their arms, they likewise made use of a square piece of wood, to make them, but without any cutts in it, as at the letter P. They bound a piece of moist skin over it; and after having brought it to the form of the figure Q, they put a piece of parchment into the hollow of it, in which were written four passages of Scripture, and then tied this skin to their arms. The *Jews*, as has been said, do to this day call them *Tephillim*, which signifies *Prayers*; because it is chiefly when they are at their prayers that they wear them. The term *Phylactery* is *Greek*, and the *Jews* who spoke *Greek*, called these skins and parchments by this name, because they helped to preserve the memory of the words of the law. I shall not here repeat all the things which the *Jws* say about them; it is sufficient to my purpose to have given the reader an idea of them.

THE *Jews* always went bare-headed, except when they were in mourning, or in the temple, or in the synagogues. They thought this manner of praying covered, shewed more respect for the majesty of God, as testifying that they thought themselves unworthy to look up in his presence. But the Apostles changed this custom, as appears from St. Paul's forbidding men to *pray, or prophesy, with the head covered*: unless it be said, that he here speaks of private assemblies held in houses, such as those of the primitive Church were; and not of the temple, or synagogues, where the *Christians* doubtless followed the common custom. Women went covered in the streets, and their fear of being seen carried them so far, as to make it customary to cover their own with borrowed hair; but in the synagogues, as they were separated from the men, they prayed with their faces uncovered.

• 1 Cor.. xi. 4:



THE *Jews* went bare-foot; only they had sandals on, which were like those of the *Capuchins* abroad. This obliged them to wash their feet often, and anoint them with oil. These sandals were tied on the feet with straps, as you see at the letter Z in the last plate; so that, when they were to be taken off, these straps were first to be untied; which it was the proper business of their servants to do. And this is the reason, why St. *John* in humility declares himself unworthy of *untying the straps of* our Lord JESUS CHRIST's sandals P.

THEY observed the commandment <sup>q</sup> in *Leviticus*, of not cutting *their hair round*, nor *shaving their beards*, with great exactness. Their clothes came down to their feet, and were very full. When they travelled or went into the country, they shortned them, by tying them round them with a girdle.

As to their houses; those of men of quality <sup>Houses.</sup> among the *Jews*, like those among the *Romans*, had several covered walks, almost like the modern cloysters. The roofs of their houses were flat, and convenient to walk on; so that we see they spread a tent for *Absalom* on the top of the house<sup>r</sup>. It is said in the book of *Judges*<sup>t</sup>, that there were about *three thousand* looking on *Sampson* from the roof of the house where the *Philistines* were assembled. *Jeremiah*<sup>u</sup> reproaches the *Jews* with having offered sacrifices to idols, *upon the roofs of their houses*; and JESUS CHRIST commands his disciples<sup>v</sup> to preach upon them. The law commanded, that there should be battlements round them breast-high; and the stairs up to them were on the outside of the house. The *Jews* had not the art of

P Mar. i. 7.

q Ch. xix. 27.

r 2 Sam. xvi. 22.

t Ch. xvi. 27.

u Ch. xix. 13.

v Mat. x. 27.

making glass-windows; they made use of lattices or curtains. Neither had they the invention of chimneys; they made their fires either in the open air, or in the middle of their chambers. The modern *Jews* leave about a cubit square of wall unplastered, in some part or other of their houses; to set before their eyes, the destruction of the temple. They formerly would not suffer any beams of a floor to jet out into the streets in *Jerusalem*, lest if there should be any person dead upon that floor, they who walked under these beams, should be polluted without knowing it.

GOD commands them to write the commandments upon *the doors of their houses and chambers*<sup>w</sup>; and they have different ways of putting this commandment in execution. Some write them on little rolls, which they fasten to all their gates; but others enclose them in a case, which they fasten to the gate, or put into a hole in the wall; and the devotees lay their hands upon this place, as often as they go out, and say, *The Lord preserve my going out, and my coming in*. Some make a hole in this case, in which they shut up the commandments; and through the hole there appears the word *Schaddai*, which is one of the names of God, which they write on the outside of the papers which are rolled up in it. *Maimonides* observes, that they were forbidden to make their houses in the form of the temple, or to have any thing in their houses, which was like the things in the temple, as the table, or the candlestick. If any one built a synagogue, he was obliged to build it finer than his own house. The strangers who came to *Jerusalem* to offer sacrifice, were lodged there at free-cost.

<sup>w</sup> Deut. vi. 9.



THE *Jews* generally buy their kitchen-furniture all new, for fear it should have been used in dressing victuals, which are forbidden by the law: and if they happen to buy any which belonged to a *Christian*, they break all the wood and earthenware, and take all possible pains in cleaning those vessels that are of metal. The law commands in this case, that they shall make every thing pass through the fire, which can bear it; and shall purify with the waters of expiation those things which cannot. They have two sets of utensils, one for dressing and eating flesh, the other for spoon-meats. They are so very exact, as even to scruple the cutting cheese with the same knife they have cut flesh with; and all this for fear of breaking that prohibition in *Exodus* <sup>x</sup>, *Thou shalt not seethe a kid in his mother's milk.*

THEY formerly used to eat lying upon beds, which generally, when the season would permit, were made under trees, or arbors: and as they lay, they leaned upon pillows, or cushions. And to this the Prophet *Ezekiel* alludes, when speaking against those who indulge men in softness and effeminacy, he says, *Wo to them who put pillows under every elbow* <sup>y</sup>; for when they were at table upon these beds, they leaned upon their elbows, to support themselves.

REGULAR persons among the *Jews* never ate but at night. And to this day they never sit down at table, till they have often washed their hands. Thus the *Greek* word *πυγμή*, which *St. Mark* makes use of <sup>z</sup>, is rendered, *often*. But some authors are of opinion, that it rather signifies the manner of the *Jews* washing their hands, which was to keep their hands always lifted up, lest the water which ran down upon their arms to

<sup>x</sup> Ch. xxiii. 19.<sup>y</sup> Ch. xiii. 18. *Vulgate.*<sup>z</sup> Ch. vii. 3.

their sleeves, should if they held their hands down, return back dirty upon them, and pollute them after they had cleaned them; for the word *πυγμή* does signify that part of the arm. At the beginning of any repast, the master of the family takes a whole loaf, blesses it, breaks it, and gives to every one a piece of it, of the size of an olive; till this is done, no body eats: and they have also the like benediction for the cup. The *Jews* who affect a greater regularity than ordinary, will drink no wine that belongs either to *Christians*, or *Pagans*, thinking it to be forbidden by these words of *Deuteronomy*, *They eat the fat of their sacrifices, and drink the wine of their drink-offerings*<sup>a</sup>. When they make bread, they lay aside a piece of paste, which was formerly kept for the Priests, but at present they throw it into the fire. Among unclean animals, they reckon flies; and for fear they should swallow one of them, they strain their wine, as has been observed: and this is what our Lord reproaches the *Pharisees* with in the Gospel<sup>b</sup>, that is, of being scrupulous *about trifles*, whilst they were not afraid of committing the greatest crimes. They eat nothing that has been strangled; and lest any drop of blood should remain in the animals they eat, they bleed them with a great deal of care; and no body is suffered to be a butcher among them, till he has given proofs of his skill in this matter, before chosen Judges.

Trades.

AGRICULTURE, and feeding of cattle, was the first occupation of all the *Jews*, not excepting the most wealthy of them: but nevertheless it appears, by the structure of the tabernacle and temple, that they were well skilled in arts. It was customary for persons of distinction among them to profess some trade, one instance of which we have

<sup>a</sup> Ch. xxxii. 38.

<sup>b</sup> Matt. xxiii. 24.



in St. Paul, who was a man of quality, and yet a tent-maker. They have a proverb among them, that, *Not to teach a son some trade, and to teach him to steal, are the same thing.* And in speaking of their arts, we must not forget what St. Jerom says, as he is explaining the tenth verse of the 25<sup>th</sup> chapter of *Isaiab.* *As meadows and hay are not very common in Palestine, the Jews, says this Father, used to feed their horses, and other cattle, with cut straw.* For cutting which, they made use of chariots or carts, whose wheels were armed with a sort of knives: and to this the Prophet alludes, when he says, *The hand of the Lord shall rest upon this mountain, and Moab shall be crushed under him, as the straw is under the wheels of a chariot<sup>c</sup>.*

WE shall conclude this chapter, with the funeral-ceremonies of the *Jews.* When any person died, the friends and relations of the deceased, to shew their grief at the loss of him, rent their clothes, beat their breasts, uncovered their heads, put ashes upon their hair, and lay down flat on the ground: and generally speaking, this is the manner they shew their grief in, at any misfortune whatsoever. Another mark of affliction likewise was their going barefoot; as we see in *David*, who when he fled from his son *Absalom*, went up to the mount of Olives bare-foot<sup>d</sup>: And God commands *Isaiab<sup>e</sup>*, to go bare-foot, to shew the great desolation he threatned. *It is customary with us, says Josephus<sup>f</sup>, when any one is sick, or any affliction is fallen upon us, to pray for thirty days before we offer sacrifice; and to abstain from wine, and to cut off our hair.* All this Queen Bernice did, on this occasion, and went before Florus's tribunal bare-foot, to soften him. The funeral-pomp, among the *Jews*,

<sup>c</sup> Isa. xxv. 10. *Vulg.*

<sup>d</sup> 2 Sam. xv. 30.

<sup>e</sup> Isa. xx. 2.

<sup>f</sup> Wars of the Jews, B. ii. Ch. 15.

Plate 18.

was attended with players on flutes, hired mourning women, and flambeaux. The poor were buried in a grave: But the rich were embalmed<sup>g</sup>, and their bodies bound up in swathes, according to the manner of the *Egyptians*. The *Jews* took a piece of cloth, which was long enough to wrap round all the body from the neck to the feet, and so bound it up entirely; as you see at the letter X in the last plate, which is the figure of an embalmed body. And this is the reason why JESUS CHRIST, when he had raised up *Lazarus* from the dead, ordered his Apostles *to loose and unbind him<sup>h</sup>*; because without it he could not have walked. They covered the face of the dead with a handkerchief. If the reader would see more of their manner of burying, he may find it largely treated on, in my *Commentary on the Gospel*. The tombs of persons of quality were magnificent, they placed them in their own estates, and generally cut them out of a rock; and before them, was a place wherein the dead body was deposited, before it was interred. But as the *Jews* could not touch a dead body without pollution, they carefully avoided coming near the tombs; which they plaistered over on the out-side, that they might be the better seen; and every year on the fifteenth day of the month *Adar*, they white-washed them anew. To which our Lord alludes, when he says of the *Jewish* hypocrites, who covered their vices with a fine outward appearance, that they were like *whited Sepulchres<sup>i</sup>*. The custom of burning the dead was never in use among them: and therefore when the Scripture says, that the bodies of their kings were *burnt<sup>k</sup>*, it must be understood of the *Perfumes*

<sup>g</sup> Jo. xix. 39.<sup>h</sup> John xi. 44.<sup>i</sup> Matt. xxiii. 27<sup>k</sup> 1 Sam. xxxi. 12.

which



*which were burnt at their funerals before their interment*<sup>1</sup>.

THE *Jews* confess themselves aloud, before they die. They believe the soul to be immortal, and therefore call tombs, *The habitations of the living*. They also believe, and it has always been their faith, That there is a place where souls are purified from their pollutions, before they are presented before the tribunal of God; and That their punishments are lessened by the prayers of the living; and therefore a son is obliged to pray eleven months together, for the soul of his father.

## C H A P. XV.

*Of the weights, and coins, which are mentioned in the Holy Scripture.*

ONE of those things which may throw difficulties in the way of those who apply themselves to the study of the Scriptures, is the want of knowing the value of the weights, coins, and measures, which are mentioned in it. And as the money of the *Greeks* and *Romans*, who successively governed the East, was also current among the *Hebrews*, and interpreters have translated the names of the money, and weights, which were peculiar to the *Jews*, by the names of those of their own countries; it is therefore of consequence likewise to know, what money and weights were in use among the *Greeks*, and *Romans*. And the end of our enquiries being to give such an account of the ancient measures, as shall not vary, at least sen-

<sup>1</sup> See 2 Chr. xvi. 14; 2 Chr. xxi. 19 and Jer. xxxiv. 5.

sibly, from the truth (which is all we can pretend to in this matter;) what we here undertake, is to reduce the weights, measures, and coins, of the *Hebrews*, *Greeks*, and *Latins*, to *French* ones. In order to which we shall compare them together; and the experiments, principles, and foundations, upon which we build these reductions, are as follows.

The difference between the Roman, and French weights.

WE learn from *Fannius the poet*, that the *Amphora*, a Roman measure, was a vessel of a Roman cubick-foot, and that the *Congius* was an eighth part of an *Amphora*, so that an *Amphora* held eight *Congii*; and according to the same author, the *Amphora* held eighty pounds weight of water, and consequently the *Congius* held but ten. Which being supposed, it is easy to know the proportion which the measures of the ancients bore to those of the *French*. For there is yet at *Rome* in the *Farnesian* palace, a *Congius* which *Vespasian* ordered to be put in the *Capitol*, for the standard. Now the water which this *Congius* holds, having been weighed, was found to be one hundred and eleven ounces and three quarters, of *Paris* weight<sup>m</sup>. According

<sup>m</sup> The English Averdupois pound exceeds, or is heavier than the Paris pound, by seven parts in a hundred. If therefore you would reduce the Paris weights here mentioned to English Averdupois ones, multiply the French pounds mentioned by an hundred, and then deduct from it the sum of seven for every hundred, and the remainder will be the given quantity in English weight. Thus for example, in the present instance, one hundred and twelve ounces (wherein we add one quarter of an ounce only to prevent fractions) Paris, make just seven Paris pounds. These multiplied by an hundred, make seven hundred, out of which if you deduct seven sevens, or forty nine, in order to reduce it to English-averdupois, the remainder, which is 651, is that weight; which is 6 pounds  $\frac{1}{2}$  and  $\frac{1}{100}$ ; so that one hundred and eleven Ounces and three quarters Paris-weight here mentioned, comes to near about seven  $\frac{1}{2}$  pounds of English-averdupois. Which rule will serve for the reduction of all Paris, or French-weights to our English-averdupois ones, Or else it may be done pretty justly, by



cording to *Fannius*, it weighed ten *Roman pounds*, that is, sixscore ounces; for the *Roman pound* has but twelve ounces. And if then you reckon the eight Ounces and a quarter, which the *Roman weights* exceed the *Paris* ones in the present sum, it will appear, that if you reckon 576 Grains to an Ounce, the *Paris-Ounce* weighs 39 Grains  $\frac{3}{5}$  more than the *Roman-Ounce*; and that therefore the *Roman-Pound* differs from the *Paris* one in these two things; 1<sup>st</sup>. in that it has but twelve Ounces, whereas the *Paris* one has sixteen; and 2<sup>dly</sup>. in that the *Paris-Ounce* has 39 Grains  $\frac{3}{5}$  more than the *Roman* one, which consequently has but 536 Grains and  $\frac{2}{3}$ , whilst the *Paris* one has 576. And that nothing can be easier than to reduce the weights, and coins, of the ancients, to the modern ones, in this manner, will appear in the sequel.

WE shall begin with first giving some account of <sup>The Ro-</sup> the names, which the ancients gave the weights <sup>man-</sup> which were most in use among them; before we <sup>weights.</sup> come to the reduction of them. The *Pound* or *Libra* was a *Roman* weight. It was divided into twelve parts, which are called *Ounces*, or *Unciæ*; though this word with the *Romans* was proper only to the first Ounce of the pound; and all the rest of them had each its particular name. The *Romans* likewise call the *Pound*, *As*; and this name agrees also with any thing that is divisible into twelve parts. In every *Roman-Ounce*, there were two *Half-Ounces*; four *Quarters*, or *Sicilici*; six *Sextulæ*, eight *Drachmæ*, or *Drams*; 24 *Scrupuli* or *Scruples*; 48 *Oboli*; 96 *Half-Oboli*; 144 *Carrats* or *Siliquæ*; (which were a sort of pulse) and 126

by only deducting  $\frac{1}{4}$  from the sum given. For as 14 bears near the same proportion to 1, as 100 does to 7, this will reduce the French-pound of Paris to the English-averdupois very nearly, tho' not exactly.

*Lentes,*

Attick  
weights.

*Lentes*, (which were a sort of little worm's egg<sup>n</sup>.)  
THE *Drachma* or *Dram* was an *Athenian* weight. It was the eighth part of a *Roman-Uncia* or *Ounce*; and was subdivided into six *Oboli*, and twelve *Half-Oboli*. An hundred *Drams* make an *Attick Mina*.

Hebrew-  
weights.

THE *Shekel* was an *Hebrew* weight: and this was also the name of a piece of money among the *Hebrews*. They subdivided this weight into 20 parts, which they called *Gerah's*, each of which was worth something more than an *Obolus*. Sixty *Shekels* make an *Hebrew Mina*.

Paris-  
weights.

THE *Paris-Pound* has sixteen *Ounces*; each *Ounce*, eight *Grosses*; each *Gross*, three *Penny-weights*; each *Penny-weight*, 24 *Grains*; so that each *Gross* has 72 *Grains*, each *Pound* has 128 *Gross*, or 9216 *Grains*, and each *Ounce* has 576 *Grains*. At the mint indeed, and among the gold-smiths, the *Mark* is used instead of the *Pound*, which they never use; and this *Mark*<sup>o</sup> is a weight which has but eight *Ounces*. But the *Ounces* of the *Mark* are divided into *Grosses*, &c. in the same manner as the *Ounce of the pound*.

Roman-  
money: its  
antiquity.

FORMERLY, in the first ages of the world, money was not stamped, but weighed; nor was it reckoned by different species, as it is at present. So that money and weights were then the same things. The most ancient money the *Romans* had, was what they called *As*, which was made of copper, and weighed a *Pound*. Afterwards, they lessened the weight of the *As*, and reduced it to a small piece of the value of nine *Deniers*, and a

<sup>n</sup> Or rather perhaps a sort of Lentiles, no worms egg weighing so much.

<sup>o</sup> The English *Mark* is divided into eight *Ounces*, 24 *Penny-weights*, and 576 *Grains*; or else, into eight *Ounces*, 20 *Penny-weights*, and 640 *Grains*.



quarter of a *Denier*, of *French-money*<sup>p</sup>. The pieces below it were the *Triens* and the *Quadrans*. Silver first came in use among the *Romans* in the reign of *Servius*. The most common Silver-coin among them was the *Sesterce*, which was worth two *Asses* and a half of copper, that is two pounds and a half of that metal. And from thence comes its name *Sestertius*, as it were for *Semistertius*, two and a half, [or two and a half of the third] much in the same manner as the *Greeks* call two *Talents* and a half, τρίτον ἡμιτάλαντον.

TEN *Asses* of copper made a *Denarius*, which was called *Denarius* from thence; so that the *Denarius*, or *Penny*, was worth four *Sesterces*. But its weight was not always the same; it is pretended that under the *Consuls* it weighed more; so that seven *Denarii* then weighed eight *Attick Drams*, which made a *Roman-Ounce*. In the time of the *Emperors*, its weight was reduced to that of a *Dram*, so that the *Roman-Ounce* had eight *Denarii* in it, as well as eight *Drams*. The tribute which the *Romans* required of the people, whom they had subdued to their obedience, was a *Denarius* or *Penny*, which was stamped with the figure of the *Emperor*, and we find it mentioned in the Gospel <sup>q</sup>.

THE *Drachma* or *Dram* was the most common *Attick-money* at *Athens*. It made the eighth part of the *Roman-Ounce*, as has been observed. An hundred *Drams* made a *Mina*, and sixty *Minæ* a *Talent*; which consequently was worth six thousand *Drachmæ*.

THE word *Shekel* in the *Hebrew* language, signifies the same thing as *Pondus* does in the *Latin*. And <sup>money.</sup> it was likewise, as has been observed, the name of a

<sup>p</sup> A *Denier* is the twelfth part of a French penny. The *As*, according to Harris (*Lexicon Technic.*) was worth  $\frac{3}{4}$  of a Penny English; according to Dr. Arbuthnot, three farthings and  $\frac{1}{10}$ .

<sup>q</sup> Luke xx. 23.

Plate 19.

piece of money ; which the *Greeks* call *Stater*, that is, a *Weight*. And as this was the most common money among the *Jews*, whenever we find money in general named in Scripture, and not the species, we are to understand it of the *Shekel*. Thus, for instance, when it is said, that *JESUS CHRIST* was sold for *thirty pieces of silver*, it signifies *thirty Shekels of Silver*. I have engraven a *Shekel* in the following plate ; one side of which is marked with the figure of a vessel, which is thought to be taken from that, in which the *Manna* was kept, by the side of the ark ; and round this vessel are written these words, *The Shekel of Israel*, in *Samaritan* characters ; which were those the *Jews* used, before the captivity of *Babylon*, as we shall shew hereafter : and the other side seems to represent *Aaron's budding-rod*, round which is written in the *Samaritan* character, this inscription, *Jerusalem the holy*.

THE *Hebrew Talent* is called by the *Jews*, *Chicar* : it was at first a rude lump of metal, and appears from the 38th chapter of *Exodus*, to have been worth 3000 *Shekels*. For it is certain that the tribute which the *Jews* paid per head, was an *Half-Shekel*, and it being here said, that 600000 men paid 100 *Talents*, it appears that 600000 *Half-shekels* were worth 100 *Talents* ; and consequently that 3000 *Shekels* made, or were worth, one *Talent*.

BUT in order to enable us to compare the *French-money* with that of the ancients, it is necessary that it should be fixed ; whereas it is not so in any one of our species ; the figures, values, and names, of them all, are often changed : And we have lately had new species, with a prohibition to use any of the old ones. But nevertheless, it is necessary in this case, to find out some sure and unchangeable method of comparing the coins of the

anci-



ancients, with the modern *French* ones ; and of discovering the difference between them, so as that it shall always appear, and be known, notwithstanding any alterations or changes that may be made.

THE reduction of the *Roman* money to the *Grecian* is easy, because it has been done to our hands by ancient authors. Nor is it more difficult, to reduce the *Hebrew* money to the *Roman*, since *Josephus* and *St. Jerom* expressly tell us, that the *Shekel* weighed a *Roman half-ounce*<sup>r</sup>. And indeed we have a most demonstrative proof of it in the Gospel, where the tribute which the *Jews* paid *per head*, which as we have said was an *Half-shekel*, is called *Didrachma*<sup>f</sup>; which is as much as to say, that the *Half-shekel* was worth two *Drachmæ*, or *Drams*, and consequently the whole one, worth four. And we have observed above, that eight *Drams* made a *Roman-ounce* and four *Drams* an *Half-ounce*. Which is the reason why *St. Matthew* calls the *Half-shekel*, *Didrachma*. For he is there speaking of the tribute of *half a Shekel*, which every *Jew* was obliged to pay annually, formerly to the tabernacle, and afterwards to the temple, that is, to God. So that, *JESUS CHRIST* had reason to say, that he was exempt from paying this tribute, since Kings don't use to require tribute of *their own children*<sup>r</sup>. And as then the *Half-shekel* was worth two *Drachmæ*, the whole one must have been worth four ; which is the reason, why it is said in the same place of *St. Matthew*, that *JESUS CHRIST* gave a *Stater*, that is,

<sup>r</sup> In order to reduce the *Shekel* or any other piece of money from *Roman*, or *French*, to *English value* ; it need only be remembered that the *English Troy-ounce* (by which all coins are weighed) has according to our Author nine Grains more than the *French*, and consequently a little more than 49 Grains, more than the *Roman*.

<sup>f</sup> *Matt.* xv. 24.    <sup>r</sup> *Ibid.* v. 26.

a *Shekel*, for himself and St. Peter<sup>v</sup>; for the Greeks express the word *Shekel* by that of *Stater*.

The difference between the Alexandrian and Athenian weights.

BUT there is yet another thing to be here observed, which is, that according to the express testimony of *Varro*, the weights of *Alexandria* were double to those of *Athens*. From whence it is, that the LXXII, (who were of *Alexandria*, as some authors think, or who at least made their version at *Alexandria*,) make the *Shekel* to be worth but two *Drachmas*, whereas the *Evangelists* and *Josephus* make it to be worth four. And *Philo* makes the *Half-Shekel* to be but one *Drachma*. The ignorance of which difference in these weights has made some imagine that there were two sorts of *Shekels*; one of which they call *Holy*, and make to be worth four *Drachmæ*; and another, which they call *Common*, and make to be worth but two. And in order to support this distinction, they say, that the Scripture speaks of *weights of the Sanctuary*. But they don't consider, that this *weight of the Sanctuary* was nothing else but the standard or mother of all other weights, which was kept in the Sanctuary; and was the rule by which all the weights in *Israel* were to be regulated.

A rule for reducing the value of the ancient coins, to those of the French.

AND when then we know how much of a pound each species of the ancient money weighs, nothing can be more easy than to know the value of it; and in order to adjust it to the value of the French money, it need only be remembered, that the *Paris-ounce* weighs thirty nine Grains  $\frac{2}{3}$  more than the *Roman*. And then, no sooner shall the exact weight of the *French* species be known, but this will shew the proportion they bear to those of the ancients. But to prevent mistakes in this reduction two things must be observed; First, that either through necessity or avarice, the *French*

<sup>v</sup> Ver. 27.



species are defective in weight; and *Secondly*, that the matter of them is not pure, but mixed with some allay. So that the *French-sous* or *Pence*, which were at first of silver, are now so adulterated with other metals, that there is scarce any silver left in them. And in order then to know the just proportion that the *French* species bear to those of the ancients, it must be supposed, that they have no alloy, and that they want nothing of their just weight. Such the species of the *Jews* were: the law equally forbid both the diminishing their weight, and the making of any alterations in the matter of them.

BUT the moderns don't give the utmost fineness to their gold-coins; and therefore distinguish between the different degrees of its fineness, by what they call *Carats*: which are divided into two, four, eight, sixteen, or 24 parts, &c. And when therefore a piece of gold is said to have 22 *Carats*, that implies, that it has in it two *Carats* of alloy, which are never reckoned in the account; and a piece of  $23 \frac{1}{2}$  *Carats* has its forty-eighth part of alloy.

AND so likewise it is with silver; it has twelve degrees of fineness, which are called *Penny-weights*. So that, a piece of silver, which has twelve *Penny-weights* of fineness, is all pure silver; but when it has but eleven, that implies that  $\frac{1}{12}$  of it is copper. The *Penny-weight* is divided as has been said, into 24 *Grains*; and each *Grain* into two, four, or eight parts. So that a piece of silver which has eleven *Penny-weights*, and twelve *Grains*, wants a twenty-fourth part of its fineness.

THUS much may be said of the *absolute value* of each metal. In order to know the *relative value* of it, it must be compared with some other metal; for this value depends either upon the plenty, or upon the scarcity of it, or upon the will

will of the prince. Formerly, the difference between gold and silver, at *Rome*, was sometimes as fifteen to one, and sometimes as ten to one. In *France*, there were several alterations in it, in the last age. In the year 1641, in the reign of *Lewis the thirteenth*, the difference between them was as  $13 \frac{1}{2}$  to one; in the year 1656 the gold was raised without advancing the silver; so that the difference between them then, was that of fourteen, and  $1 \frac{1}{2}$  to one <sup>w</sup>.

BUT as this manner of cyphering  $1 \frac{1}{2}$ , may perhaps be unknown to many, I shall, in favour of those who know nothing of arithmetical fractions, observe, That when they meet with two numbers one over another, the number under the bar or line, is the entire quantity which is divided into as many parts, as that number specifies; (as for instance, 16 here is the value of an entire number divided into 16 parts;) and That the number above the line, shews how many of these parts belong to the thing of which the discourse is. If for example, the question be of *Pounds*, when it is said that a thing is two pound  $\frac{3}{4}$  weight, this fraction signifies three parts of a *Pound* divided into four parts: for the *Pound* has four *quarters*, and therefore two  $\frac{3}{4}$  signifies two *pounds*, and three fourth parts, or three *quarters* of a *pound*. But, to return,

The value  
of Copper.

THE value of copper in *France*, by which the *Tournois-pound* is regulated, is not fixed: we have seen it changed within these few years. So that the reduction that I might make of the ancient copper-money to the *French*, upon that foot, would not last long. But it may be done by weight, if we suppose what every piece ought to weigh, and that it is not adulterated. So that we

<sup>w</sup> Vid. p. 338 Note v.



may by this means know how many *Marks* an *Hebrew Talent* weighed. And first then, it is certain, that the weight of the *Talent of gold* among the *Hebrews*, was the same with that of silver. And secondly, the difference between the *Roman-Ounce*, and that of *Paris*, must be remembred. Thus for example, a *Shekel of silver* \* weighed half a *Roman-Ounce*, that is, 268 grains and  $\frac{1}{5}$ ; and the *French-crowns* weigh 512 Grains, and the *Half-crowns* or *Pieces of thirty pence* weigh 256 Grains; whence it follows, that a *Shekel* weighed twelve Grains  $\frac{1}{5}$  more than a *French-Piece of thirty pence*. Again, a *Dram of silver* weighed the eighth part of a *Roman-Ounce*, that is to say, 67 grains; and the *French Pieces of fifteen pence* weigh 128 Grains; from whence it appears, that the *Dram* was worth about the half of it, that is, about *seven pence half-penny* or *eight pence, French*. From which examples it appears, that in order to make a just reduction of the money of the ancients to that of the moderns, it is necessary, that the weight of the modern species be known; which obliges me to set down the weight of the different species of money, both gold and silver, which are current in *Europe*. By this means, the table wherein I have set down the weight of the coins of the ancients, will become intelligible, and may be easily made use of even by foreigners. But before I speak of the value and weight of the

\* In order to reduce the *Shekel* to English *Troy-weight* or money, it must be remembred that the English *Mark-pound* contains two Marks, eight Ounces, 24 Penny-weights, and 576 Grains; and that the English-Crown weighs 585 Grains, and the Shilling 108 Grains; which being known, any coin whatever is by the same method here used, and with equal ease, to be reduced into English, as French weight or value. But it must be observed, that Dr. Arbuthnot uses the *Troy-pound* (not the *Mark-pound*) which according to him consists of 12 Ounces, 240 Penny-weights, and 5760 Grains.

copper-pieces, I shall observe, that the *Hebrews* had none; all their species were either of gold or silver; and all the copper-pieces, they had current among them, were foreign ones.

Species of  
Copper.

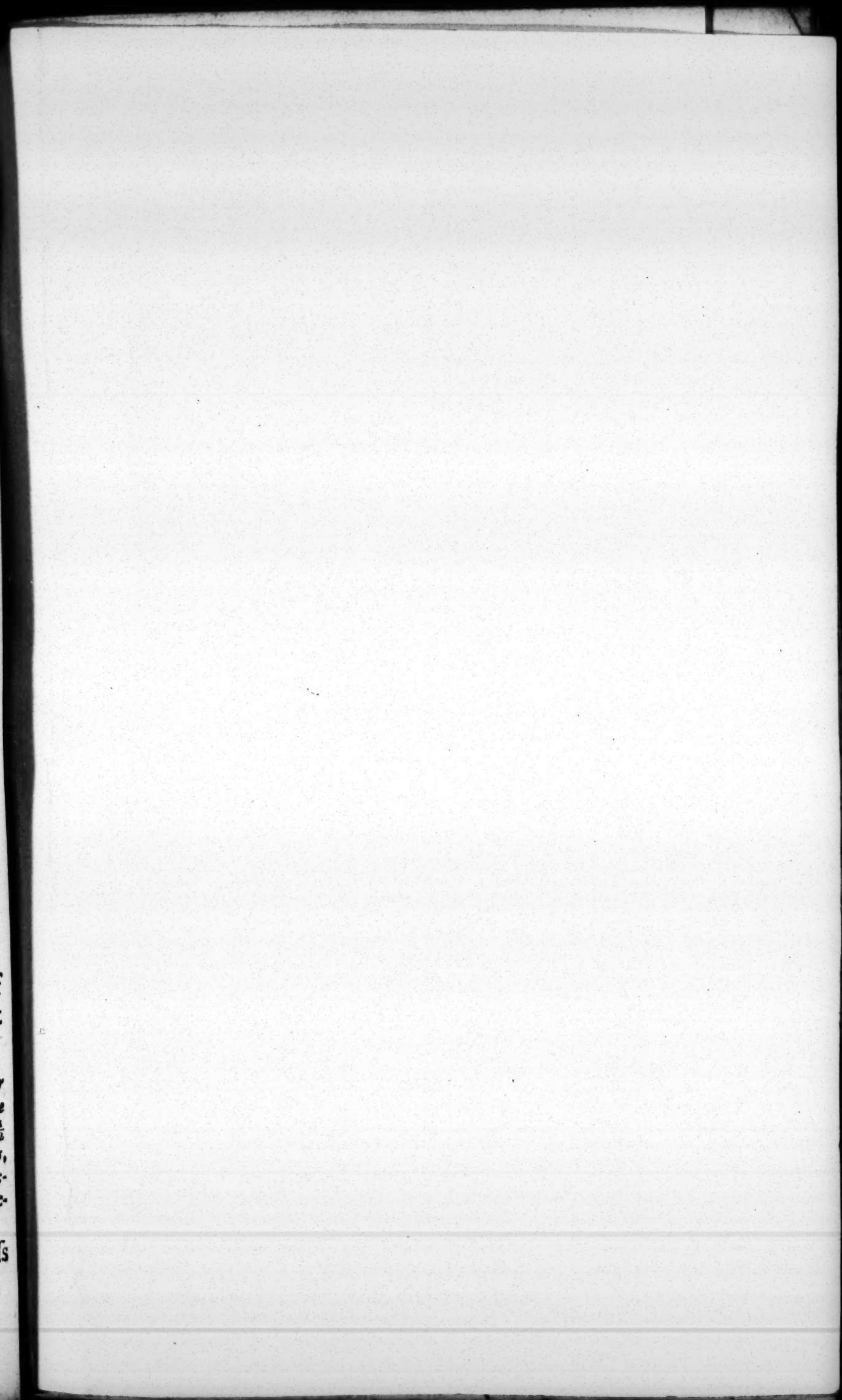
It has already been observed, that the value of each metal depends upon the plenty or scarcity of it <sup>y</sup>; and therefore in order to determine here, the value of the copper-species, I shall suppose it, as a thing certain, that the *Penny-weight* was worth ten *Asses*, that is, ten *Pounds* of copper. Now, a *Roman-pound* of silver had in it, 84 *Roman Penny-weights*; and therefore the difference between silver and copper, among the *Romans*, was that of 840 to one: from whence it follows that copper was very plenty, and silver very scarce among them. But the proportion of value between them in *France*, is very different from that; since some years ago, before silver was raised, sixty pounds of copper were given for a *Mark*, that is, for eight *Ounces* of silver: according to which, one *Pound* of silver was worth but 120 *Pounds* of copper. So that, the difference between copper and silver in *France*, was then but as 120 to one. And upon the whole, the *Roman-As* was worth but one eighth part of the *Tournois-pound*; and it is not therefore to be wondered at, that they called it *Vilis As*, that is, a small piece of money, though it weighed a *Pound*.

The value  
of the *As*.

BUT this *As*, which was called a little piece of money, with respect to the silver pieces, might

<sup>y</sup> The proportion of gold to silver in England is according to our Author, as 14  $\frac{2}{7}$   $\frac{8}{10}$  to one. For if 157 Grains and  $\frac{1}{2}$  of gold be worth 21 Shillings, the value of the present Guinea, and if 157  $\frac{1}{2}$  Grains of silver be worth 17 Pence  $\frac{1}{2}$  Penny, (which it is, if as he says, the English-Shilling weighs 108 Grains) then is this proportion exact; in as much as there are just 14 times and  $\frac{2}{7}$   $\frac{8}{10}$  of 17 Pence-half-penny in 21 Shillings.



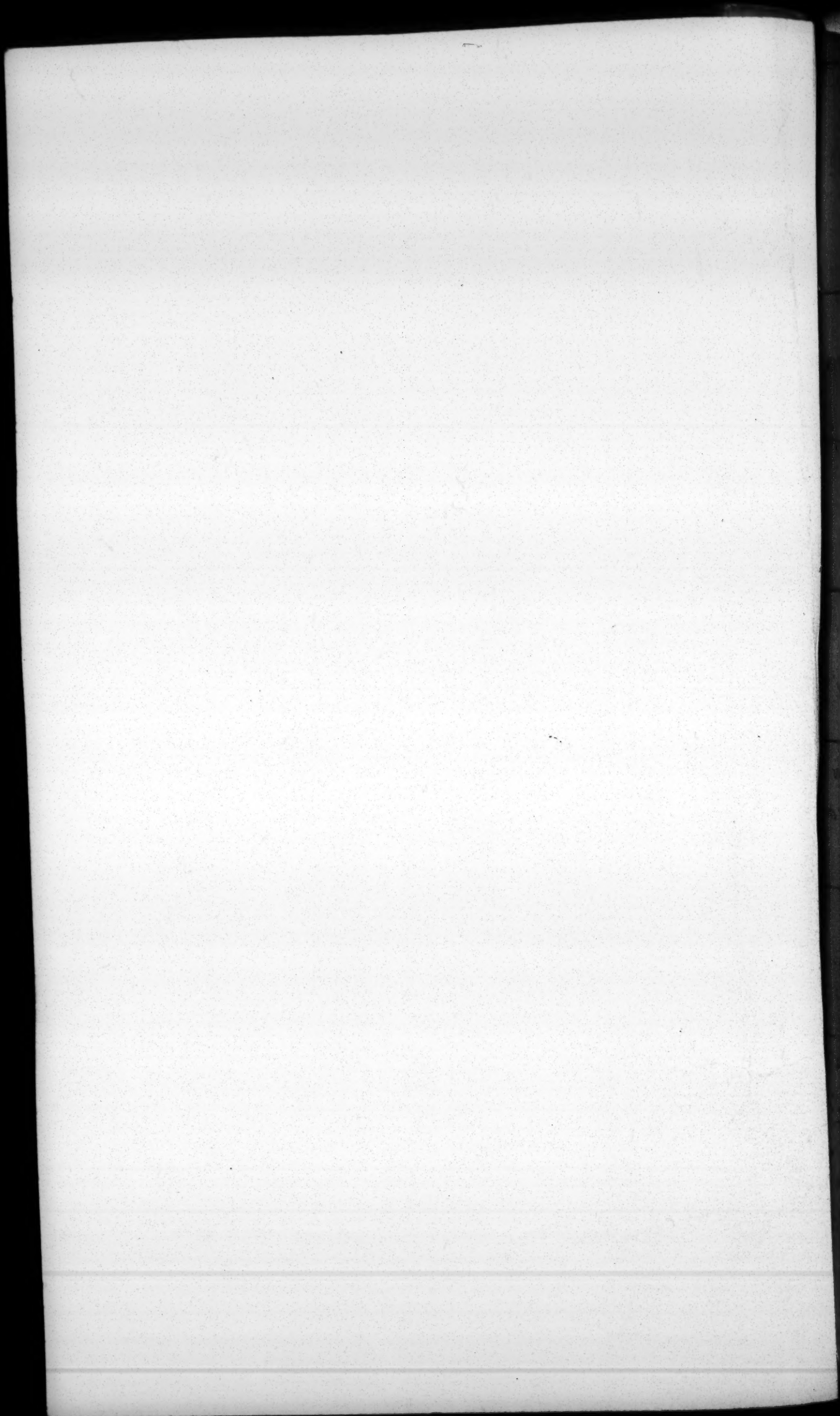






e  
&  
7.

|                |                | The<br>GERAH<br>w. <sup>chr</sup> Inter-<br>preters<br>translate<br>OBOLUS | Reduced to<br>PARIS WEIGHTS<br>by Lamy.                   | Reduced to<br>ENGLISH<br>TROY WEIGHT<br>and Money<br>D <sup>r</sup> Arbuthnot                 |
|----------------|----------------|----------------------------------------------------------------------------|-----------------------------------------------------------|-----------------------------------------------------------------------------------------------|
| SES-<br>TERCE. | 1              | 1                                                                          | $13\frac{41}{100}$ Grains.                                | $9\frac{3}{16}$ Grains<br>or 1 Penny                                                          |
| AACH-<br>MA.   | 1              | $1\frac{1}{4}$                                                             | $16\frac{61}{80}$ Grains.                                 | 1 Penny<br>3 Farthings                                                                        |
| 1              | 4              | 5                                                                          | $67\frac{1}{20}$ Grains.                                  | 2 Penny weight<br>and $6\frac{9}{14}$ Grains<br>7 Pence $\frac{1}{4}$                         |
| $1\frac{1}{7}$ | $4\frac{4}{7}$ | $5\frac{5}{7}$                                                             | $76\frac{22}{35}$ Grains.                                 | 7 Pence 3 Farthings                                                                           |
| 4              | 16             | 20                                                                         | $268\frac{1}{5}$ Grains.                                  | 9 Penny weight<br>$2\frac{4}{7}$ Grains; or 2<br>3 Pence $\frac{1}{2}$                        |
| 8              | 32             | 40                                                                         | $536\frac{2}{5}$ Grains.                                  | 18 Penny weight<br>and $5\frac{1}{7}$ Grains                                                  |
| 240            | 960            | 1200                                                                       | 16092 Grains; or 3<br>Marks, 3 Ounces, and<br>540 Grains. | 3 Pounds, 9 Ounces,<br>Penny weights 17<br>Grains; or 6 Pounds<br>Shill. and 10 Pence         |
| 12000          | 48000          | 60000                                                                      | 804600 Grains; or<br>174 Marks, 4 Ounces<br>504 Grains.   | 187 Pounds, 10 Ounces<br>Penny weights, & 17<br>Grains; or 342 Pounds<br>3 Shill. and 9 Pence |





pass for a piece of considerable value, if compared with the *French* copper-pieces. For the *Roman As* was much heavier than they. But either rust or time has so worn away the *Asses*, which are come down to us, that few of them are found to be of the same weight. The Reverend Father *Sarebource* Librarian at *St. Genevieve*, was pleased, in great complaisance to me, to weigh five *Asses* out of that great number of all sorts of pieces of money, which are kept in the famous Library of that royal Abby. And after having done it with all possible exactness, he found (as he did me the honour to write me word) that the first weighed 11 Ounces, one gross, and 54 Grains; the second 8 Ounces and 3 Grosses; the third, 8 Ounces, 5 Grosses and 38 Grains; the fourth, 8 Ounces 6 Grosses, and 38 Grains; the fifth, 6 Ounces, 6 Grosses, and 6 Grains. So that, as has been said, it was only with relation to silver, which was very scarce among the *Romans*, that the *As* passed for a little piece of money; for since it weighed half a *Paris pound*, it was well worth *Ten-pence Tournois*.

THE Plate of moneys annexed, is calculated only for silver-coins; but it may indeed as well serve for the reduction of gold-ones, if the fore-mentioned difference between gold and silver be remembred. The first column shews the weight of the ancient species [according to the *English* weights, as reduced by *Dr. Arbuthnot*] and the second shews the weight of the ancient species as reduced to *French* weights. So that, the weight of any ancient piece, as of a *Shekel* for instance, can be no sooner known, but the table shews what proportion it bears to [*English* and] *French* weights.

*The use of  
the Table.  
Plate 19.*

AND that this table may be of use, in reducing all the different species of money, which

The weights  
of all the  
coins, that  
are at pre-  
sent most  
current in  
Europe.

are current in *Europe*, I shall here set down the weights of them, both gold and silver.

The *Louis-d'or* weighs 5 Penny-weights, and 6 Grains, in all 126 Grains. The half *Louis-d'or* weighs 2 Penny-weights, 15 grains, or in all 63 Grains.

The *Louis-d'argent*, or *French-crown*, weighs 21 Penny-weights, 8 Grains, in all 512 Grains. The *French-half-crown* weighs 10 Penny-weights, 16 Grains, in all 256 Grains. The *French-quarter-crown*, weighs 128 Grains.

The *Spanish-pistole* weighs 5 Penny-weights, 6 Grains, in all 126 Grains.

The *Spanish-silver-crown*, which is worth 8 Reals, and is therefore called a *Piece of eight*, weighs 21 Penny-weights, 8 Grains, in all 512 Grains.

The *English-rose-noble* weighs 6 Penny-weights, or 144 Grains.

The *English-Guinea* weighs 157 Grains and  $\frac{1}{2}$ .

The *English-Shilling* weighs 4 Penny-weights, 12 Grains; or 108 Grains.

The *English-Crown* weighs a little more than 585 Grains.

The *Gold-Crown*, or *Real of Flanders*, weighs 1 Ounce, 1 Penny-weight, 8 Grains; or 608 Grains.

The *Gold-crown* or *Real of Flanders* weighs 1 Ounce, 1 Gros; or 648 Grains.

The *Patagon of Flanders* weighs 22 Penny-weights; or 528 Grains.

The *Dalles-au-Lion*, 21 Penny weights; or 504 Grains.

The *Pistole of Italy*, *Rome*, *Venice*, *Milan*, *Bologna*, and *Florence*, weighs 5 Penny-weights, 4 Grains; or 124 Grains.

The *Gold-Crown of Italy*, 2 Penny-weights, 14 Grains, in all 62 Grains.



*The Silver-Ducatoon of Italy, 1 Ounce, and 1 Penny-weight; or 600 Grains.*

*The Ducatoon of Avignon, 1 Ounce, or 576 Grains.*

*The Pope's-piece of Avignon, or the Julius, 2 Penny-weights, 9 Grains; or 57 Grains.*

*The Gold-ducat of Germany, Hungary, Venice, Savoy, The United Provinces, and Turkey, weighs 2 Penny-weights, and 17 Grains, in all 24 Grains.*

BUT it must be here again observed, that it is not the weight only that regulates the price of money. Those pieces that are of the same weight, in different countries, have not always the same value. It depends likewise upon the fineness of the gold or silver, according to the greater or less quantity of alloy that it has in it; that is, according to the quantity of copper that is mixed with the gold or silver.

As to the use of the table of coins; let it be observed, that all the squares which are of the same height, and at the side of one another, are of the same value; as for instance, a *Roman-Ounce* is equal to 2 *Shekels*, to 7 *Penny-weights*, to 8 *Drachmæ*, to 32 *Sesterces*, to 40 *Gerabs*, and lastly to 536 *Grains*  $\frac{2}{5}$ . In the perpendicular squares, or those that are over one another, there is always a weight of the same name; thus in the squares under the word *Ounce*, there is in the first 1 *Ounce*, in the second 30 *Ounces*, and the third 1500 *Ounces*. Which sufficiently shews the use of the whole table.

THUS for instance, if you would make use of this table to find the value of a *Shekel*, you must search for its weight in that square of the same height with it, which is in the column where the weight of all the pieces are mentioned; and when you have thus found that it weighs 268  $\frac{1}{5}$  *Grains* this shews that it is [almost worth an *English half-crown*, which weighs 292 *Grains* and  $\frac{1}{2}$ , and]

somewhat more than a *French Half-crown*, which weighs but 265 Grains.

AND thus of all other pieces of ancient money, as soon as the weight of them is known, that shews the value of them. Thus according to this method, it becomes very easy to compute the just value of any piece whatsoever, and to shew the proportion it bears to *French* money, as soon as we know the weight of it. An *Hebrew Talent* weighed 3000 *Shekels*, each of which *Shekels* we know weighed 268 Grains  $\frac{1}{3}$  *Paris*; and therefore you have but to multiply 268 Grains and  $\frac{1}{3}$  by 3000, and you will find that according to the *French* computation, the *Talent* weighs 174 Marks, 4 Ounces, and 7 Grosses: and the *French Crown-piece* weighing, as we have shewn 512 Grains, and there being 7 Crowns to make a *French Mark of silver*, it will from thence follow that a *Talent of silver* was worth 1571 Crowns, and 248 Grains *French*; which are worth a little more than a *French Half-crown*. The silver bases which supported the boards of the tabernacle, weighed each of them a *Talent*; and there were an hundred of them, which weighed in all 17450 Marks 7 Ounces, and 4 Grosses; which consequently was worth of *French* money, 157147 Crowns, and 238 Grains. And in the same manner you may know the value of the *Talent of gold*, and of every thing that weighed a *Talent*; 36 *Louis d'ors* and  $\frac{4}{7}$  make a *Mark of gold*, and as then the *Talent* weighed 174 Marks, 4 Ounces, and 7 Grosses, it was worth of *French* money, about 5686 *Louis-d'ors* and 36 Grains and  $\frac{2}{7}$ . The golden candlestick weighed a *Talent*.

LASTLY, I shall observe that the *Hebrew weights* were not made of metal, lest the rust should eat them, and they should become lighter, They were all made of stone; and therefore speaking



speaking of the justice of God's judgments in the book of *Proverbs*, it is said, *That they are weighed with all the stones in the bag*<sup>2</sup>.

## C H A P. XVI.

*Of the Long-measures, Distances of roads, and Measures for grain, wine, and oil, among the Hebrews.*

THE same reasoning, upon which the reduction of the coins of the ancients to the modern ones is built, may serve also for the reduction of all their measures. As for instance, it is easy to know the capacity of the vessels the Hebrews made use of, by the difference we have before established between the Roman-Pound and the Paris-one. *Fannius*, whom we have quoted in the foregoing chapter, explains himself thus; A Roman Amphora, says he, held 80 Pounds of water; the Congius was the eighth part of the Amphora, and held but ten; and consequently the Sextarius, which was the sixth part of the Congius, held but twenty Ounces; which twenty Ounces Roman, are equal to but 18 Ounces  $\frac{3}{8}$  Paris; that is, they make but 2 Pounds 2 Ounces and  $\frac{5}{8}$  Paris weight. Which being observed, and it being known, that the Half-setier of Paris holds 8 Ounces of water, the Chopine or French Half-pint 16 Ounces, and the French Pint 32 Ounces; it is from thence easy to find the difference between the French measures, and the Roman ones<sup>2</sup>.

Z 4

FROM

<sup>2</sup> Prov. xvi. 11. *Vulgate.*

<sup>2</sup> The English Gallon according to Dr. Harris, weighs 9 pounds, 3 ounces, 12  $\frac{1}{2}$  drams averdupois weight; and consequently the English

Another  
proof of this  
difference.

FROM the same *Fannius* we likewise draw another method of finding out this difference. For he says, as we have seen, that the *Amphora* was a vessel, each of whose sides was a *Roman Square-foot*, and that it contained 80 *Pounds* of water, which (as has been observed) are equal to but 55 *Pounds* 14 *Ounces Paris*. But the water of a vessel whose sides are each a *Royal-Paris Square-foot*, that is, of a vessel which is a *Royal-Paris-cubick-foot*, this water, I say, weighs about 70 *Pounds*; (for some make it come up to 71 *Pounds* some *Ounces*; and others make it but 69 *Pounds* 9 *Ounces*;) from whence it is evident, that the *Royal Paris Foot*, is larger than the *Roman Foot* was. And in order to discover exactly their just difference, the cubick roots of both sums, that is of the 55 *Pounds* 14 *Ounces* which the *Amphora* contains, and of the 70 *Pounds* which the *Royal-cubick-foot* of *Paris* contains, must be extracted, according to the known rules of arithmetick. And this will shew, that the *Royal-Paris-Foot* is just  $\frac{1}{2}$  part longer than the *Roman*; that is, that the *Roman Foot* contained but eleven of the modern *Paris Inches*, whereas the *Paris* one contains twelve. We have yet remaining some ancient monuments, whereon the measure of the *Roman Foot* is marked, and it comes to very near

English quart weighs 2 pounds, 7 ounces, 9  $\frac{1}{8}$  drams averdupois; and the pint, 1 pound, 3 ounces, 16  $\frac{1}{2}$  drams, and  $\frac{1}{16}$  of a dram. Which if remembred together with the rule given above (p. 328. in the note) for reducing the French pound to the English averdupois one; this will make it very easy to reduce these *Paris* and *Roman* measures and weights, to the English. Thus for instance, the French Pint is here said to weigh 32 *Paris Ounces*, which being reduced to English Averdupois by the above-mentioned rule of deducting  $\frac{1}{4}$  from it, come to 29  $\frac{1}{2}$  ounces English averdupois, or about 1 pound, 13 ounces, and 16 drams. From whence it appears that the French Pint contains about 10 *Ounces* more than the English Pint, in as much as the latter contains but very little more than 1 pound 3 ounces and 16 drams, whilst the former contains 1 pound 13 ounces, and 16 drams.

this



this reduction. For in the tomb of *Statilius*, the *Foot* which is engraven on it, contains 10 *Inches*, 11 *lines*, and  $\frac{1}{10}$  of a *Line*; and in that of *Cossutius*, it is, 10 *Inches*, 11 *Lines* and  $\frac{1}{2}$  of a *Line*. So that we may without fear of any considerable mistake suppose, that the *Roman Foot* was of 11 *Inches*, and consequently shorter by an *Inch* than the *Paris one* <sup>b</sup>.

THE *Royal-Paris-cubick-foot* (that is to say, a vessel of a *Royal-Paris-foot*, in length, breadth and depth,) contains thirty six *Paris-Pints*, and each *Pint*, as has been said, weighs 32 *Ounces*; which two numbers 36 and 32 being multiplied by one another, make 1152 *Ounces*, and consequently 72 *Pounds*, each of which is 16 *Ounces*: so that, the computation before made, seems from thence to be a wrong one, since I have said that a *Cubick-Foot* contains but 70 or 71 *Pounds* of water. But in answer to this, it must be observed, that the *Pint* will not hold 32 *Ounces* of water, but when the water rises a little above the brim. So that, we may still, without fear of any great mistake, establish the difference between the measures of the ancients and those of the *French*, by their relation to these two vessels, one of a *Royal-Paris-cubick-foot*, and the other of a *Roman-cubick-foot*. The first of these contains 1728 *Cubick-Paris Inches* (twelve of which make a *Royal-Foot of Paris*, and eleven a *Roman-Foot*;) and the second contains but 1331 of these *Cubick-Inches*, and is what the *Romans* call the *Amphora*, of which the *Congius* was but the eighth part. The *French Half-setier* has but 12

<sup>b</sup> The *Paris-Foot* according to Dr. Harris, contains  $\frac{4}{5}$  of an English Inch, or  $\frac{4}{5}$  parts, or  $\frac{1}{5}$  part of a foot, more than the English Foot; so that 15 *Paris Feet*, or 15 *Paris Inches* make 16 English Feet, or 16 English Inches, and so in proportion of the lesser or greater quantities.

*Cubick-Inches*, the *Chopine* 14, and the *French-Pint* 48. From whence it may appear, how many *Cubick-Inches* the vessels of the ancients and those of the *French* at present contain, which shews their differences <sup>c</sup>.

WE proceed now to give an account of the different *Measures* of the ancients, and shall begin with their *Measures of capacity*.

Roman  
measures  
of capacity.

THE *Romans* had their *Amphora*, whose capacity has been shewn; the *Urn*, which was an *Half-Amphora*; the *Congius* which was an eighth part of an *Amphora*; the *Sextarius*, which was the sixth part of the *Congius*; and the *Hemina*, which was an *Half-Sextarius*.

Greek  
measures  
of capacity.

THE *Greeks* had their *Metretes*, which held an *Amphora* and a half; a measure called *Chus*, of the bigness of a *Roman-Congius*; the *Kotyle* which was equal to an *Hemina*; and their corn-measure was the *Medimnos*.

Hebrew  
measures  
of capacity.

THE *Hebrews* had the *Chomer*, which is translated in Scripture by the word *Corus* <sup>d</sup>; this was the largest of their measures. The *Bath* was the tenth part of the *Corus*; the *Seah* was the third part of the *Bath*; the *Hinn* was an *Half-Seah*; the *Cab*, the sixth part of a *Seah*; and the *Log*, the fourth part of the *Cab*. They had likewise a measure which they called a *Quarter*, but its big-

<sup>c</sup> The English Bushel contains 2178 Cubick-Inches; the Half-bushel 1089 Cubick Inches, the Peck,  $544 \frac{1}{2}$ ; the Gallon  $272 \frac{1}{4}$ ; the Quart  $68 \frac{1}{8}$ ; the Pint  $34 \frac{1}{2}$ ; and the Half-pint  $17 \frac{1}{4}$  Cubick Inches. And according to this standard, and the rule given in the last note, of allowing  $\frac{1}{3}$  to the French-Foot, or Inch, more than to the English, the measures of capacity may be easily reduced to the English from the French ones. Thus for instance, the Bath which our Author says contained 1000 French-Cubick-Inches, must be allowed to contain  $1066 \frac{3}{4}$  English-Cubick-Inches; because  $66 \frac{3}{4}$  Inches and  $\frac{3}{4}$  of an Inch, is pretty exactly the fifteenth part of a 1000 Inches, which the French measure is allowed to contain more than the English, according to the rule before mentioned.

<sup>d</sup> Num. xi. 32. Vulg.



ness depends upon the bigness of the vessel, of which it is spoken. *The Quarter of the Hinn*, is not the same with the *Quarter of the Log*.

THE *Ephab* was a corn-measure, equal to the *Bath*, holding the tenth part of the *Corus*. The tenth part of the *Epha*, was called *Gomer*, as the *Greeks* speak, and *Omer* according to the *Hebrews*. Some on account of the resemblance of the names, unjustly confound it with the *Corus* or *Chomer*; but *Josephus* calls it *Affaron*, which is an *Hebrew* word, and signifies a *tenth part*.

THE Scriptures so clearly express the proportions and differences of these measures with respect to one another, that there cannot be the least difficulty in adjusting them; but it is not so easy to reduce them to those of the *Greeks*, and *Romans*, and consequently to the modern ones. The difficulty of reducing them to those of the moderns. For, though, as we have seen, we have a sure means of reducing the *Greek* and *Roman* measures to the *French* ones; yet it is not so with those of the *Hebrews*. We do not exactly know their capacity. The *Greek* Interpreters are not at all exact in giving us the just value of any of them, in *Greek-measure*; so far from it, that I could shew by many instances, that they are extremely negligent in this matter: as I have done in my *Treatise upon the Temple*<sup>e</sup>, where I have examined this matter thoroughly. Nor is *Josephus* less faulty than they; if the faults of this kind are not his own, they are at least those of his copyists. Thus for instance, he supposes that the *Cubit* of the *Hebrews* was equal to that of the *Greeks*, which is a little longer than that of the *Romans*. And therefore I shall here give my own opinion of its true length, as founded upon the most probable conjectures; and this may serve in a great measure to discover the content of their other measures.

<sup>e</sup> De Tabernaculo, &c. Lib. i.

The length  
of the  
Hebrew  
Cubit.

IT is certain, that as often as *Moses* speaks of the *Cubit*, he means by it, the *common cubit*, which was in use among the *Egyptians*. For what probability is there, that the family of *Jacob*, which was so few in number when they first settled in *Egypt*, should carry thither measures of their own, and not make use of those of the country? If it had been so, *Moses* would have given us some account of it, as *Ezechiel* does, when he speaks to the captives of *Babylon*, whose *Cubit* was different from that of the *Jews*. It is even probable that *Noah* himself fixed the length of this measure. The ark he made was such a building, as could neither have been made, nor have endured long, if the parts of it had not been measured. So that, we may suppose, that when *Moses* speaks of the *Cubit*, in the building of the Tabernacle, he means the *Egyptian-Cubit*. And therefore our next enquiry must be, whether this *Egyptian-Cubit*, was afterwards made longer or shorter.

The Egyptian  
Cubit.

IN the first place then, unless some express proof can be brought, either from some author, or from some of those buildings which yet remain, that the *Egyptian-Cubit* has been changed, one cannot help believing that the present one used there, is the same with that of the ancients. For there is no country, which required that such an exactness should be preserved in their *Cubit*, as this; because the measures they made use of to measure the overflowings of the *Nile*, whether by wells, or pillars of marble, were all divided into *Cubits*. And consequently, the publick interest required, that this measure should be fixed and known to every body. The least alteration in it would have created very great disorders; because, the boundaries of the fields were every year covered over with the mud that the *Nile* left behind it; and the *Egyptians* were therefore obliged to survey their



their lands every year. And it is observed, that for this reason Geometry had its rise in *Egypt*. And if then, the *Cubit*, which was made use of, for measuring over the lands of every particular person, had not been of a determinate length, this variation in the measure, would have given room to the rich to have encroached on the lands of the poor; and the lengthning of this *Cubit* would have given rise to endless law-suits, and inheritances would have been changed every year. Besides which, many other reasons might be urged in defence of this, but I shall here omit them, and shall only add, that the *Cubit* which I suppose to have been that of the ancient *Egyptians*, does exactly agree with the dimensions of the pyramids: And that it is certain, that both among the *Egyptians* and the *Hebrews*, the architects adjusted the proportions of their buildings by *Cubits*, as the *Romans* did by *Feet*; that is, that all the parts of their works consisted of an exact number of *Cubits*; which the Scripture observes on all occasions.

Mr. *Greaves*, a learned *English-man*, who measured the pyramids of *Egypt*, with a great deal of exactness, says, that in all the dimensions which he took, he found that they who had built these great edifices, had made use of the *Cubit* now in use in the country; because each part of them consisted of an exact number of these *Cubits*. The *Egyptians* call it *Derah*, and according to *Greaves*, it consists of 1824 parts, 1000 of which make an *English Foot*, and 1068 a *Royal-Paris* one. And if then 1068 parts make a *Royal-Foot* of *Paris*, which consists of twelve *Inches*, how many *Inches* will 1824 parts make, which are the quantity contained in an *Egyptian-Cubit*? In order to know this, I multiply the number 1824 by 12, and divide the product of this multiplication by

2

1068,

by 1068, and then the quotient of this division will be 20 *Inches*, 5 *Lines*,  $\frac{240}{267}$  of a *Line*, which is almost a whole *Line*. So that we may suppose the *Egyptian-Cubit* to have contained 20 *Inches* and almost 6 *Lines*. But after having well considered all the arguments which I bring in my *Treatise of the Temple*, I have been of opinion, that *Greaves* is not exactly to be followed, and therefore to make a round sum, I compute the *Hebrew-Cubit* at 20 *Inches*. I have proved, that it could not be longer; and all the Scripture says of it, agrees with this length; which shews that at most, it could not be much longer, or much shorter. And this reduction would make it extremely easy to demonstrate the capacity of the *Hebrew* vessels, if we knew but the just bigness of the brazen-sea, which was in the temple of *Solomon*. *Josephus* thinks that it was made in the form of a cup; others think that it was cylindrical, that its sides were perpendicular, and its bottom flat; and the Scripture says expressly, that its diameter was that of ten *Cubits*: but the difficulty is, that according to the *History of the Kings*<sup>f</sup> this sea held 2000 *Baths*, and according to the book of *Chronicles*<sup>g</sup>, it held 3000. *Josephus* follows the *Book of Kings*; and this opinion seems to me to be the most probable. And if then the diameter of the brazen-sea, be allowed to be 10 *Cubits*, according to my calculation, it will contain above 2000000 of *Cubick-Inches*, reckoning it to contain only 2000 *Baths*; because the sides of the *Bath* will (as appears to me) when reduced to a cube, be equal to half an *Hebrew-Cubit*; and consequently the *Bath*, and the *Epha* may contain a little more than 1000 *Cubick-Inches*. It is not without good grounds that I advance this; but this is not a proper place to propose them.

<sup>f</sup> 1 Kings vii. 26.<sup>g</sup> 2 Chron. iv. 5.



WE have already seen, that the *Royal-Cubic-Foot of Paris* contains 1728 *Inches*, whereas a *Roman-Cubick-Foot* contains but 1331. And because I have reduced all the measures of the ancients to *French* ones, by *Inches*, I have therefore engraven a *Paris-Cubick-Inch*, in the plate annexed.

THE *Paris-Pint* contains 48 *Inches*. Nevertheless that which is kept in the Town-house, contains but  $47 \frac{2}{7}$ : but it is always supposed to contain 48, and it ought to contain so much, since we reckon eight *Pints* to a *Setier*, and 36 *Setiers* to a *Muid*, which contains 288 *Pints*. For as the *Muid* is equal to 8 *Cubick-Feet*, the *Pint* must be equal to 48 *Cubick-Inches*; the *Chopine* to 24; and the *Half-Setier* which is the half of a *Chopine*, to 12.

WE have likewise seen, that the *Bath* and *Epha*, were two *Hebrew* measures, which differ only in name, and in this, that the one was a liquid, and the other a dry measure. But it is not so with the *French*; for their liquid measures differ much from their dry ones. Which made it necessary for me to make a new table to shew the proportion of the measures the *Jews* made use of to measure their fruits, to those now used in *France*. Every body indeed is not agreed about the size and capacity of the *French* dry-measures; but all agree, that the *Muid*, which is the largest *French* measure for corn, contains 12 *Setiers*; the *Setier*, 2 *Mines*, the *Mine*, 2 *Minots*; the *Minot*, 3 *Busbels*; and the *Busbel*, 16 *Litrons*. And least there should be any alteration made in these measures, the magistrates have given orders that they shall be made of a certain depth and breadth. But skilful mathematicians have observed, that the depth and breadth prescribed for these measures, do not answer to the proportion which they bear to one another.

another. A very skillful and exact person has found out, that the *Busbel* which is made according to the orders of the magistrates, will contain but  $644\frac{2}{3}$  *Cubick-Inches*.

BUT lastly, as something must be concluded on, I suppose according to the common opinion, that the *Paris-Muid*, which is used for measuring corn, contains 54 *Cubick-Feet*; that in the *Muid* are 144 *Busbels*; and that therefore the *Busbel of Paris*, contains 648 *Cubick-Inches*; the *Half-busbel* 324; the *Fourth part of a Busbel* 162; the *Litron*, which is the sixteenth part of a *Busbel*  $40\frac{1}{2}$ ; and the *Half-litron*  $20\frac{1}{4}$ . And it is upon this supposition, that I have drawn up the Table in the 20th Plate, in which the capacity of the measures is marked in *Inches* only, because there was not room enough in it to express the names of those *French-measures*, to which the *Hebrew-ones* answer: and therefore I shall do it here.

Plate 20.

THE *Log* of the *Hebrews*, which contained  $13\frac{8}{9}$  *Inches*, was larger than the *Paris-half-setier*, by almost two *Inches*.

THE *Hinn*, held  $166\frac{2}{3}$  *Inches*, and was therefore equal to 3 *Pints*, one *Half-setier*, and 10 *Inches*, *Paris-measure*.

THE *Bath*, which contained 1000 *Inches* was equal to 20 *Pints*, one *Chopine*, one *Half-setier*, and  $\frac{1}{3}$  of an *Half-setier of Paris*. And according to this supposition, if the brazen-sea, contained 2000 *Baths*, it was equal to 144 *Muids*, 194 *Pints*, 1 *Chopine*, and  $\frac{2}{3}$  of an *Half-setier*.

THE *Corus* or *Chomer*, a liquid-measure, held 208 *Pints*, 1 *Half-setier*, and  $\frac{1}{3}$  of an *Half-setier*.

THE *Corus* or *Chomer* a corn-measure, held  $15\frac{1}{4}$  *Busbels*,  $2\frac{1}{2}$  *Litrons*, 6 *Inches*, and  $\frac{1}{3}$  of an *Inch*.

THE *Epha*, which was 1000 *Inches*, contained  $1\frac{1}{2}$  *Busbels*,  $\frac{1}{2}$  *Litron*, and  $7\frac{3}{4}$  *Inches*.

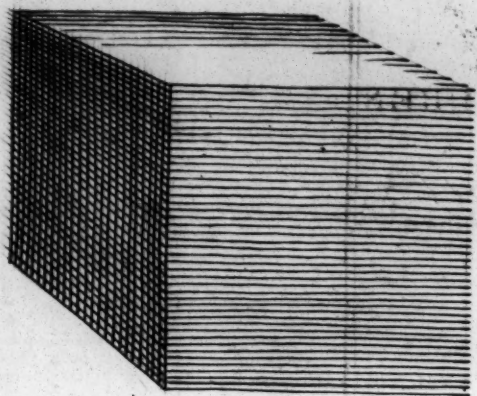
THE





The Proportions that the  
**HEBREW** Measures of Capacity bear  
 to one another, & to the **FRENCH** and  
**ENGLISH** Measures of Capacity.

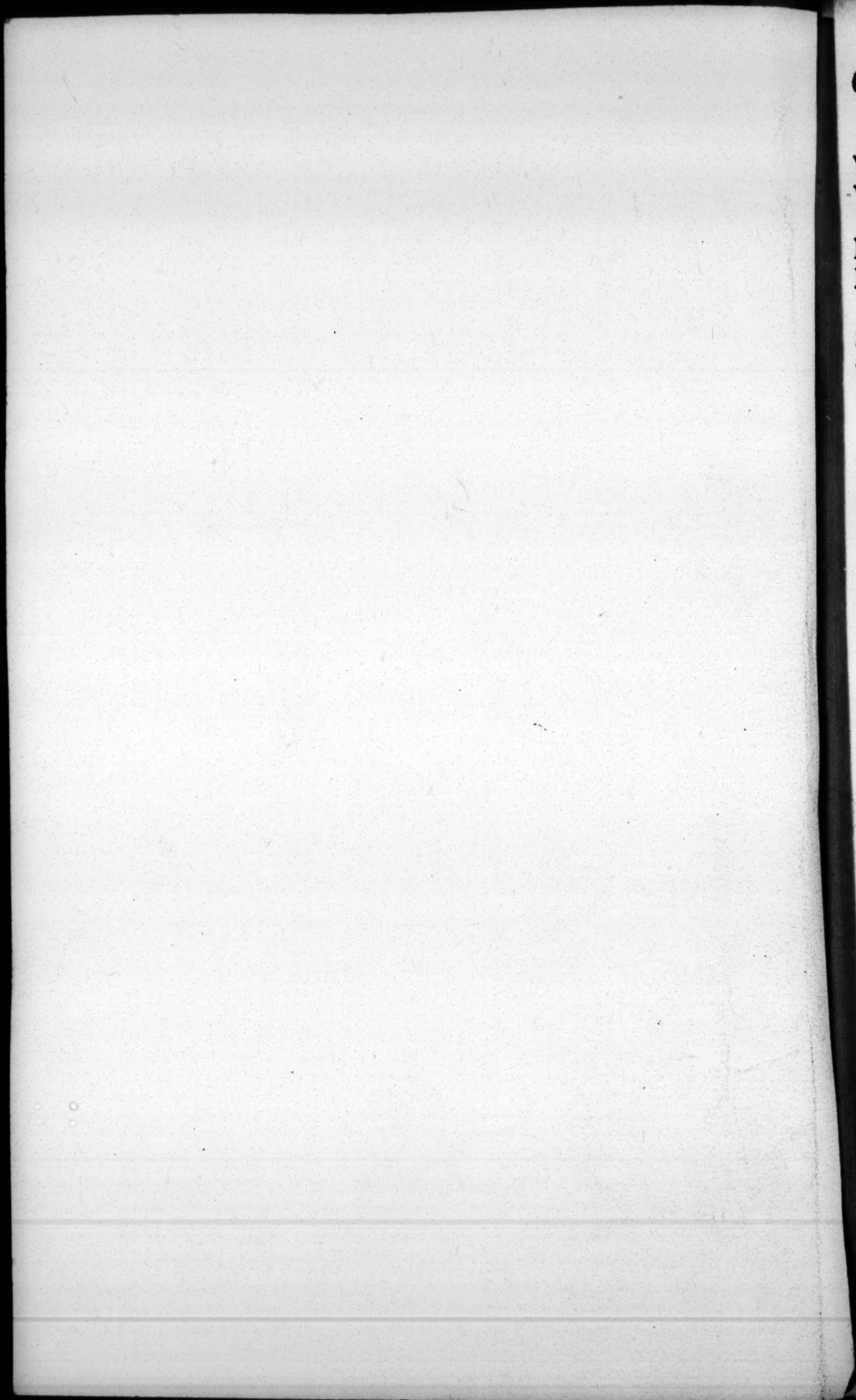
Plate XX. Page 352.



|   |    |    |    |     |     |     |      |  |  | The<br>Quarter<br>of the<br>LOG.          | Their Reductions to<br>PARIS MEASURE S.                   | Reduced to<br>ENGLISH MEASURES<br>by<br><i>D.<sup>r</sup> Arbuthnot.</i>                                                                                                            |
|---|----|----|----|-----|-----|-----|------|--|--|-------------------------------------------|-----------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|   |    |    |    |     |     |     |      |  |  | The<br>LOG.                               | 1                                                         |                                                                                                                                                                                     |
|   |    |    |    |     |     |     |      |  |  | The<br>CAB.                               | 1<br>4                                                    | <i>The LOG contains 13<br/>Inches and <math>\frac{8}{9}</math> of an Inch,<br/>&amp; is therefore larger than<br/>the half Setier of Wine w<sup>ch</sup><br/>has but 12 Inches.</i> |
|   |    |    |    |     |     |     |      |  |  | The<br>GOMER<br>or<br>OMER.               | 1<br>4<br>16                                              | <i>The CAB has 55 Inches <math>\frac{5}{9}</math>,<br/>so that the French Bushel<br/>which has 648 Inches, con-<br/>tains in it 11 Cabs and<br/>43 Inches.</i>                      |
|   |    |    |    |     |     |     |      |  |  | The<br>HIN.                               | 1<br>$1\frac{4}{5}$<br>$7\frac{1}{5}$<br>28 $\frac{4}{5}$ | <i>The GOMER or OMER<br/>has 100 Inches &amp; is therefore<br/>almost the seventh part<br/>of a Bushel which has<br/>648 Inches.</i>                                                |
|   |    |    |    |     |     |     |      |  |  | The<br>SEAH<br>or<br>SAT.                 | 1<br>$1\frac{2}{3}$<br>3<br>12<br>48                      | <i>The HIN has 166 Inches <math>\frac{2}{3}</math><br/>&amp; therefore contains 3 HIN<br/>which make 144 Inches &amp;<br/>almost a Chopine which<br/>is 24 Inches.</i>              |
|   |    |    |    |     |     |     |      |  |  | The<br>BATH<br>or<br>EPHA.                | 1<br>2<br>$3\frac{1}{3}$<br>6<br>24<br>96                 | <i>The SEAH has 333 Inches<br/><math>\frac{2}{3}</math>, so that it is a little big-<br/>ger than an half Bushel<br/>which contains<br/>324 Inches.</i>                             |
|   |    |    |    |     |     |     |      |  |  | The<br>CHOME <sup>R</sup><br>or<br>CHORUS | 1<br>3<br>6<br>10<br>18<br>72<br>288                      | <i>The BATH or EPHA has<br/>1000 Inches &amp; therefore<br/>contains 20 Pints &amp; 40 Inches<br/>w<sup>ch</sup> make 1 Chopine, half<br/>Setier and 4 Inches.</i>                  |
| 1 | 10 | 30 | 60 | 100 | 180 | 720 | 2880 |  |  |                                           |                                                           | <i>The CHOMER or CHORUS<br/>held 208 and <math>\frac{1}{2}</math> Pints of<br/>Wine or Oyl; and 15<br/>Bushels and 280 Inches<br/>of Corn.</i>                                      |

75 Gall. 5 Pints,  
7 Inches.





THE *Seab* or *Sat* which was of  $333\frac{1}{2}$  *Inches*, was somewhat larger than the *French-half-bushel*, which holds  $324$  *Inches*.

THE *Omer* or *Gomer*, of  $100$  *Inches*, was a little less than two *Litrons* and a half, which hold  $101\frac{1}{4}$  *Inches*.

THE *Cab* is a measure seldom mentioned in Scripture; nevertheless, we have put it in the table at  $55\frac{1}{2}$  *Inches*, which is most probably its capacity.

NOTHING now remains, but to give an account of the *Long-measures* in use among the ancients. They all made use of the parts of the body, the *Finger's-breadth* or *Digit*, the *Hand's-breadth*, *Hand*, or *Span*, the *Cubit*, the *Foot*, and the *Pace*. But we must again have recourse to those which were in use among the *Greeks* and *Romans*.

A M O N G the latter, were, the *Palm*, or *Hand's-breadth*, which was a measure containing <sup>The long measures of the Romans.</sup>  $4$  *Digits* or *Fingers-breadths*, and was called by them *Pal-mus*; another measure which they called *Pal-ma*, consisting of the length between the top of the thumb, and the top of the middle finger, when the hand is stretched out; (which is what we call the *Span*, and is by some called the *Great-palm*, and was equal to the *Spithame* of the *Greek*;) the *Cubit*, which had six *Hand's-breadths*, or *Palms*, that is,  $24$  *Digits*; the *Foot*, which had  $4$  *Palms*, and consequently  $16$  *Digits*, so that a *Foot* and a *Half* made their *Cubit*; the *Pace*, which was the space between a man's feet when he walks, and which some distinguish into two sorts, the *single*, which consists of  $2\frac{1}{2}$  *Feet*, and the *double* which contains five *Feet*; and the *Mile*, which is the length of a  $1000$  of these *Paces* of  $5$  *Feet* each. I have shew in the beginning



of this chapter, that the *Roman-Foot* contained but 11 *Paris-Inches*; upon which principle, it is easy to shew the difference of their other measures.

The Grecian long-measures.

BUT besides these measures in use among the *Romans*, the *Greeks* had some peculiar to themselves. They called the *Span*, which with them consisted of 12 *Digits*, which make *Half a Cubit*, *Spithame*. That the *Grecian Foot* was larger than the *Roman* one, I have proved in another place. The measure which the *Greeks* call *Orgya*, contained 6 *Feet*, and was consequently equal to the *French-Toise*. And their *Stadium* was the space, which *Hercules* was said to have run at one breath; they usually make it 125 *Great-Paces* long. I have set down in the plate another *Stadium*, of 4000 *Cubits*, which I come now to speak to.

The long-measures of the Hebrews.

THE smallest *Long-measure* the *Hebrews* had, was a *Finger's-breadth*. The next to that, was what they called *Tophac*, which consisted of 4 *Fingers-breadths*, and answered to the *Roman-Palmus*. Some call it, the *Little-palm*, to distinguish it from the *Great-palm*, which answered to the *Spithame* of the *Greeks*, and consisted of 12 *Fingers-breadths*; but the *Finger's-breadth* among the *Hebrews* was larger than that of the *Romans*.

THE *Zereth* is equal to the *Spithame*, or *Great-Palm*. Interpreters translate, both the names *Zereth* and *Tophac*, by that of *Palmus*, but it is a mistake; they are two different measures, which cannot be expressed by the same word.

THE ancient *Hebrew-Cubit*, consisted of 24 *Fingers-breadths*, so that the *Zereth* was an *Half-Cubit*. But the modern *Jews* have another, of only

only 20 *Fingers-breadths*, of which the Scripture never speaks.

THE *Can*, was of 6 *Cubits* length, each *Cubit* containing 24 *Fingers-breadths*.

THE *Chibrath*, was of a very great length, which is not justly known.

AND among the *Hebrew-measures* we may likewise reckon, what the *Jews* call, a *Sabbath day's journey*. St. Luke speaks of it in the *Acts*, and says that the *Mount of Olives* was a *Sabbath-day's journey* distant from *Jerusalem*<sup>h</sup>. According to the *Chaldee Paraphrast*, and other *Rabbins*, it was the space of 2000 *Cubits*. The Greek text of *Josephus*<sup>i</sup>, according to *Frobenius's* edition, makes it to be the space of 5 *Stadia*; but then these *Stadia* according to him contain each 400 *Cubits*, so that the 5 *Stadia* make 2000 *Cubits*. And therefore it must be understood of the *Hebrew-Stadium*, which was different from that of the *Greeks* and *Romans*, and which consisting of but 125 *Paces*, makes but 343 *Hebrew-Cubits* and  $\frac{3}{4}$ , at the rate of 20 *Inches* to a *Cubit*, as we have before allowed.

THE *French* have two certain measures, which <sup>The French long-measures.</sup> are the *Royal-Foot* and the *Toise*; and indeed the *Foot* itself is not every where equal. At *Paris* it consists of 12 *Inches*, and every *Inch* of 12 *Lines*. And it is according to this *Foot* that I have reduced the measures of the ancients to those of the *French*. The *Toise* contains 6 *Feet*. The length of the *League* is not fixed. It is usually said, that the *Degrees* (of which 360 are reckoned to go round the world) contain each 25 *Leagues*. For the most experienced mathematicians say, that each degree contains 570060

<sup>h</sup> Acts. i. 12.

<sup>i</sup> *Antiq. lib. xx. cap. 16.*



Plate 21.

*Toises*. Which sum if divided by 25, will bring for a quotient  $2282 \frac{1}{3}$ ; so that *Leagues* equal to those, 25 of which make a degree, must contain each 2282 *Toises*, and  $\frac{1}{3}$  or  $\frac{2}{3}$ , that is, two thousand two hundred eighty two *Toises*, and two fifth parts of a *Toise*. And this being sufficient to make the Table understood, we need say no more on this subject.

As to the *Hebrews*; when we once know the proportion which the *Hebrew-Cubit* bears to the *Paris* or *Roman-Foot*, we cannot be ignorant of the dimensions of the other *Hebrew* measures. But nevertheless we shall here observe; that the *Finger's-breadth* among the *Jews*, was equal to 10 *Paris-Lines*; the *Tophac* or *Little-Palm* to 3 *Inches*, and 4 *Lines*; the *Zereth*, to 10 *Inches Paris*; the *Cubit*, to 20 *Paris-Inches*, or to 1 *Foot*, 8 *Inches Paris*; the *Can* to 10 *Paris-Feet*; and the *Stadium* of the *Hebrews*, to 111 *Toises*, and 8 *Inches Paris*.

*The End of the first Volume.*



9 MR 70





The Proportions that y Long Measures of the Ancients bear to one another, and to those of ENGLAND and FRANCE.

|   |                 |                   |     |                   |     |      |      |   | The Hebrew Digit. | Reduced to FRENCH Measures.                 | Reduced to ENGLISH Measures, by Dr Arbuthnot.               |
|---|-----------------|-------------------|-----|-------------------|-----|------|------|---|-------------------|---------------------------------------------|-------------------------------------------------------------|
|   |                 |                   |     |                   |     |      |      |   | 1                 | Ten lines.                                  | $\frac{912}{1000}$ parts of an Inch.                        |
|   |                 |                   |     |                   |     |      |      | 1 | 4                 | Three Inches 4 lines.                       | Three Inches, $\frac{648}{1000}$ of an Inch.                |
|   |                 |                   |     |                   |     |      |      | 1 | 3                 | Ten Inches.                                 | Ten Inches, $\frac{944}{1000}$ of an Inch.                  |
|   |                 |                   |     |                   |     |      |      | 1 | $1\frac{1}{10}$   | Eleven Inches.                              | Eleven Inches, $\frac{604}{1000}$ of an Inch.               |
|   |                 |                   |     |                   |     |      |      | 1 | $1\frac{9}{11}$   | Twenty Inches, or one Foot eight Inches.    | One Foot 9 Inches, and $\frac{888}{1000}$ parts of an Inch. |
|   |                 |                   |     |                   |     |      |      | 1 | $2\frac{3}{4}$    | Four Feet, 7 Inches.                        | Four Feet, 10 Inches $\frac{2}{1000}$ parts of an Inch.     |
|   |                 |                   |     |                   |     |      |      | 1 | $2\frac{22}{11}$  | Ten Feet.                                   | Ten Feet, $\frac{10}{15}$ of a Foot according to Lamy.      |
| 1 | $66\frac{2}{3}$ | $145\frac{5}{11}$ | 400 | $727\frac{3}{11}$ | 800 | 2400 | 9600 |   |                   | One hundred and eleven Toises eight Inches. | 729 Feet, $\frac{6}{1000}$ parts of a Foot.                 |





